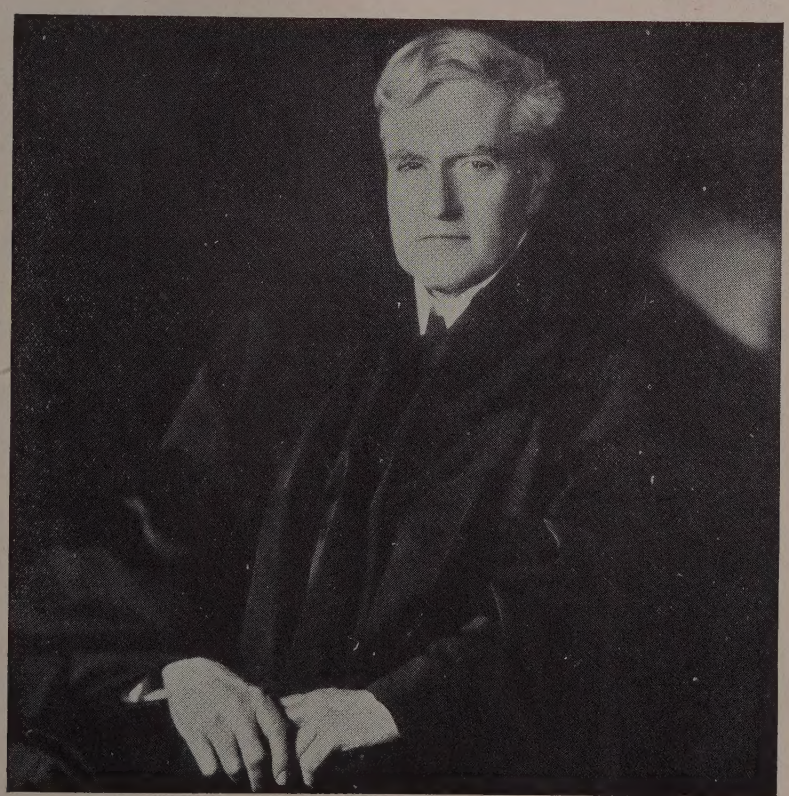
# B'NAI B'RITH MAGAZINE

## THE NATIONAL JEWISH MONTHLY

Volume 47, No. 8 May, 1933



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# B'NAI B'RITH MAGAZINE

*The National Jewish Monthly*

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Editorial and Advertising Offices, 70 Electric Bldg., Cincinnati, Ohio

All unsolicited manuscripts must be accompanied by sufficient postage or they will not be returned.

VOLUME 47 MAY, 1933 NUMBER 8

# EDITORIAL COMMENT

## The Betrayers of Germany

THE present masters of Germany have set their country apart to share the obloquy of medieval Spain and darkest Russia of the czar's time. More efficiently cruel than the czar's moujiks are the persecutors in Germany; for, while the rude moujik gave himself to sporadic murder, this German plan contemplates the cold and calculating economic strangulation of a people.

The German rulers have attempted to beguile the world with hypocritical protestations . . . "Oh, we have committed no atrocity. No blood is on our hands."

Yes, their efficiency leaves no stain on the hands. Is the strangler blood-stained? He destroys his victim and goes his way and no tell-tale evidence is on his hands.

There is no blood on their hands, but if their purposes succeeds a people will starve, having been deprived of the right to earn their bread; a people will be pariahs in the land in which they have lived more than a thousand years and whose cultural fame they have increased.

Unhappy are the Jews, but unhappy, too, is the German nation betrayed by unscrupulous demagogues. They have demeaned their country to the benighted place that Russia held until the revolution by which the czar and all his breed were extirpated. In world opinion they have caused their country to descend to the abysmal darkness from which Spain happily has risen in recent years.

* * *

## The Comfort of Our History

IN the presence of what has occurred in Germany we may find comfort only in our history. Aye, this has been suffered often before, but Jews have survived . . . have survived and come to honor again.

During their long history in Germany (Jews have been in Germany since the tenth century) they have suffered this with variations. They perished at the hands of crusaders but lived to make fine contributions to the culture of Germany.

Dying, they sang the Psalms . . . "The Lord is on my side; I will not fear. What can man do unto me? . . . I shall not die but live and declare the works of the Lord. . . . The stone which the builders refused is become the head stone of the corner."

This was their faith; it must be ours.

They died and lived again to give to Germany a Mendelssohn, a Heine, a host of poets and thinkers and painters.

Nor is the present form of anti-Semitism altogether new. In 1879-1880 there was projected a theory of Aryan superiority. Then as now it was advanced that the superiority must be maintained and cultivated by subduing alien, and particularly Semitic, culture. The historian, Treitschke, said then, "The Jews are our misfortune."

Petitions were circulated demanding discriminations against Jews and, in fact, the discriminations that were demanded had already been quietly instituted by the government. Jews were attacked on the streets of Berlin; a synagogue was burned down at Neustettin.

Then as now German anti-Semitism spread to neighboring countries . . . to Austria, to Hungary where fifteen Jews were arrested on a charge of ritual murder. It spread to Russia where it broke into those pogroms that resulted in the mass immigration of Jews to America.

Even those bitter times were ended at length, and Jews came to enjoy a good life in Germany and to make to their country a full return for the rights and privileges which were theirs. They enlarged its prosperity, they increased its renown in science, literature and art. Twelve thousand of them gave their lives to their land in the World War.

* * *

## But, Alas, the Current Tragedy

BY such long looks backward a Jew must console himself for the tragic pain of the present. He looks back and sees God dividing the sea in twain for the footsteps of the children of Israel fleeing from their oppressors.

The B'nai B'rith Magazine goes to members of the Order for the nominal sum of 75 cents a year. Non-members pay $1.50 a year. Although the Magazine is the official organ of B'nai B'rith, subscription to it is not compulsory. Members who do not desire to receive their Magazine may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial offices.

B'nai B'rith Magazine published monthly, except August, under the auspices of B'nai B'rith at 22 E. 12th Street, Cincinnati, Ohio. Entered as second-class matter October 13, 1924, at the post office at Cincinnati, Ohio, under the Act of August 24, 1912. Acceptance for mailing at special rates of postage provided for in section 1103, Act of October 3, 1917, authorized October 16, 1920. Subscription, $1.50 per year. Copyright, 1933, by B'nai B'rith. The contents of the B'nai B'rith Magazine are fully indexed in the Index to Periodicals, of the Jewish Statistical Bureau.

But in this new time the Jew in his travail is not without the sympathy of a large portion of mankind. The more painful is this to the world because in this past decade men had come to admire Germany for her brave struggle against the handicaps that the injustices of the Versailles treaty had imposed upon her. There was inspiration in her courageous efforts to rise from defeat; there was rejoicing last year when the news came that Germany had at last been relieved of the dreadful burden of reparations. In America Germany long ago had ceased to be the former enemy, but only the good friend whose children had come here and made good lives.

Therefore, Americans were incredulous when the first news of recent events in Germany came here. They were convinced only by official announcements from Berlin which indicated such a repression of a people as the civilized world has not seen in modern times.

The status of the German Jew was degraded to that of second class citizen though he has lived in Germany more than a thousand years. Except for a small preferred group he may not engage in the public service. If he is a teacher in a German school he must resign; if he is a physician in a hospital he must get out; if he is a judge he must descend from the bench; if he is a lawyer his occupation is gone unless he be of a preferred group; if he is a singer his voice may not be heard in the public places; if he is a conductor of orchestras he must leave the podium.

Americans were appalled: This was not merely taking away the bread from the mouths of men; it was a deprivation of human rights which Americans treasure even more than bread.

They were sad for the Germany they had come to love. This was not like the Germans they knew as neighbors in America . . . kindly, tolerant men, lovers of liberty whose fathers, new immigrants then, had joined the Union Army to eradicate slavery.

* * *

## Mr. Straus, Ambassador to France

JESSE ISIDOR STRAUS goes to Paris as the American Ambassador. We do not exult in this because Mr. Straus is a Jew. In fact, we do not like the attitude that rejoices at the elevation of a Jew as if it were some special favor. Not because he is a Jew was Mr. Straus appointed but because the President found in him the qualities of character, intellect, and ability required for the high office.

We rather rejoice because the appointment of Mr. Straus is so much to the credit of the broad-minded intelligence of France which accepts a Jew as ambassador. There has been a tradition that an American ambassador who was Jewish was unacceptable in the larger capitals of Europe. And, indeed, Jews have been appointed to be ministers only to the lesser countries . . . Czecho-Slovakia, Turkey, Albania, Siam, Bolivia.

The old, unworthy tradition is broken by liberal France taking to itself a Jew as ambassador. Particularly noteworthy is this now when France's neighbor scorns its own Jews.

Though the appointment of Mr. Straus is not to be considered a boon conferred on Jews, it comforts the American Jew as a testimony of the security of his rights as a citizen. It exalts the American system as an institution without attainder of prejudice.

To anti-Semitic countries it may appear as something of a gesture that says: "You have degraded your Jews; we exalt them. You have deprived them of civ rights; we entrust them with high national function You have chosen to deprive yourselves of their service we choose to make use of their capacities for the nation good."

Amid our sorrow on account of events elsewher we are sensible of a solemn pride in this, our land, an a love for its institutions.

* * *

## The New Flame in Some Jews

BUT there is always something good for the Jew And in many a Jew we have discovered a new an flaming dedication to the cause of his people. The may have been indifferent Jews; they may have bee such Jews as consider themselves people apart from th body of Israel.

Now they are vividly conscious of being member of the body; the pain of the body hurts them also. The are consciously Jews again. They flame with a sens of injured pride and dignity. These distant Jews i Germany are their brethren and their spirits rise u with sympathy for them.

Again we see the old paradox: The Jew is persecute and repressed but the Jewish spirit is invigorated.

Again we see the ironic spectacle of the Jew wh had departed altogether from Judaism and Jewish lif brought back to the fold of Jewry by the oppressor Even those in Germany who have not been Jewish sinc their grandfathers' time are, for the purpose of Nationa Socialist policy, considered Jewish and are ousted fro public office.

So it was in the time of the czar's pogroms whe Jews who were apart from Judaism protested . . . "W are not of the Jews anymore!" . . . But the pogromist knew no fine distinctions. . . . "But you are Jews," they answered.

So now! . . . And even the converted Jew wh became chief justice of the German courts is drive from the bench.

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We hope that the flaming pride that is in many a Jew will not soon be quenched, that the consciousness of Jewish unity will not soon become thin again, that the current fervor will continue to burn hot.

* * *

## Spain Offers an Ironic Gesture

SINCE 1492 Spain's treatment of her Jews has stood as the nadir of cruelty. The Jews of Spain had enjoyed a good life under the Moorish rulers and had not merely been privileged much but also had made a fine cultural contribution to the land.

Then, by Christian conquest, the Moorish rulers were expelled and Ferdinand and Isabella ascended to the throne of Spain. Their edict expelling the Jews in 1492 has come down to our time as a terrible indictment of bigotry and rapacity.

But the free winds that blow out of some lands may blow out of others. The free winds blew on Spain, blew away the monarchy, blew away medieval dust, blew through the minds of men and rid them of bigotry. Spain became a free republic.

And now Spain performs a gesture that to the hearts of Jews looks like an amend. In Belgium lingers Albert Einstein, German philosopher, Jew, an exile from his native land, a man without a country upon which his achievements have conferred great renown.

Spain offers sanctuary to Albert Einstein. The University of Madrid tenders him a professorship.

## B'nai B'rith and the German-Jewish Tragedy

CRITICISM is heard: B'nai B'rith did not join the public protests against the German-Jewish tragedy! The power of B'nai B'rith was not exploited sufficiently in the public press! What an opportunity B'nai B'rith had to keep its fame on the front pages in this crisis!

Such things have been said.

The members of this organization have cause to be proud of their affiliation with a Jewish body that obscured its own prestige in order to serve its German brethren the better. Not the glory of B'nai B'rith but the safety of German Jews was paramount at the moment, and quietly B'nai B'rith moved to the defense of these brethren through the strong hand of the State Department.

What was the position of American Jewry in the tragic hour? It was as if a robber had entered one's house and seized one's child and held it for a shield . . . "You shoot at me and you kill your child!"

What does a man do in such a pass? Shoot? He puts aside his pistol. He considers other means of meeting the crisis.

With the Hitler government threatening reprisals against Jews, should B'nai B'rith have rushed forward with loud protests? In the eyes of the unthinking this might have enhanced the prestige of B'nai B'rith . . . "How courageous is B'nai B'rith!" they might have said.

B'nai B'rith put aside the opportunity for valor (5,000 miles from the scene of danger!) and with what power is in its hand and in co-operation with other Jewish agencies, set in motion the diplomatic efforts that are already historic. Aye, B'nai B'rith might have thrown itself alone into the breach so that it could have been said of it, "Singlehanded this organization battles for the rights of Jewry." But B'nai B'rith greatly desires unity in Israel and it marched with other organizations and still so marches.

If there has not been complete unity in Israel in this crisis, it is no fault of B'nai B'rith.

Weeks before the German-Jewish tragedy became the pain of all Jewry, B'nai B'rith, conscious of forebodings, took steps, met with the leaders of other organizations, considered what was best to do, having always in mind that nothing ought to be done that would endanger rather than mitigate the unhappy situation of the German Jews.

This policy directs and will continue to direct every move of B'nai B'rith acting in co-operation with the American Jewish Committee. We have no quarrel with other organizations that went their own way to make public protest. We believe, however, that time will show that the policy of B'nai B'rith is founded on better wisdom. We regret that in the momentous hour American Jewry is not united.

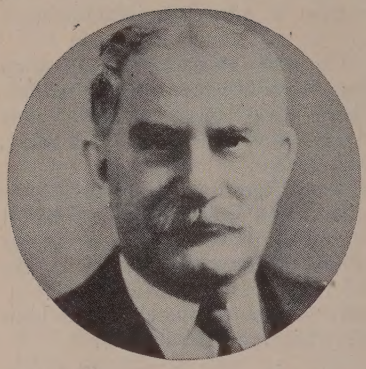
Even those who were at first hot for public protest have come to see that discretion is the better part of valor in an hour when lives are in the balance. They have announced that "In deference to the wishes of the State Department" they "refrain from making (further) comment on the tragic situation of the Jews in Germany."

For B'nai B'rith there was, besides, a poignant special cause to restrain it from action that might seem rash in the moment. It has fraternal ties with many Jews in Germany where the finest of Jewry is included in the membership of B'nai B'rith. Hostile public words or action by B'nai B'rith in America might have reflected dangerously on the B'nai B'rith of Germany of whom it might have been said by their enemies, "They have instigated their fellow-members in America against us."

The conscience of B'nai B'rith could never have acquitted itself had any ill-considered action by the Order in America caused injury to our brethren in Germany.

And what of the future? It may be answered that B'nai B'rith in co-operation with the American Jewish Committee is alert; that things are being carefully done; that perfect unity of speech and action exists between the B'nai B'rith and the American Jewish Committee.

If the Jews desire the unity of all Israel in America in the presence of this tragedy they can have it by demanding it of the organizations that represent them. As for B'nai B'rith, it feels that its action in this crisis will make a worthy chapter of its history.



# The PRESIDENT'S PAGE

## Days That Try Men's Souls

INDEED, these are days that try men's souls.

It is not easy for one in whose veins flows blood that down the ages has been tried by every form of human invention calculated to inflict cruelty, to calmly set down what has happened in the incredibly brief period of less than a month, to the Jews in the fair land of Germany—long a synonym for the best in art, science, and song and the highest in the cultural ways of life.

Would that it were all a horrid nightmare from which with a shudder one might awake! But alas, it is all too real and too true, and constitutes what is perhaps the gravest crisis in Jewish history in five centuries.

### "Cultural Values Destroyed Are Fundamental for All Humanity and Civilization"

And it is not a crisis in Jewish history alone. The cultural values destroyed in that unhappy country overnight are fundamental for all of humanity and civilization. With efficiency worthy of a better cause, the inalienable right to live and pursue one's way of life if it be in consonance with law has been rent asunder and set for naught and the hundreds of thousands of Jews, most of whom are for generations, if not for centuries, the descendants of Germans to the manner born, are living in a state of uncertainty that cannot be described.

### "The Onslaught on the Jews in Germany is the Cause of All Men"

The victims of this cataclysm are men, women and children. To be sure they for the most part are Jews—though many abjured their Judaism long ago. But be they whatever they may be besides, all of them are members of the human family and as such are entitled to live and to orderly pursue their manner of life. That is why the onslaught on the Jews in Germany is the cause of all men—all mankind enrolled under the banner of civilization. And some of the nations have already spoken, to be sure not officially, but through their statesmen. At the moment these lines are written, Germany, according to the Associated Press, is formally protesting to Great Britain against criticism of Germany in a debate on foreign affairs in the House of Commons, in the course of which Austen Chamberlain, former foreign secretary, described the new spirit in Germany as "the worst of old Prussianism, with an added savagery, national pride and exclusiveness which can not allow to any fellow subject not of pure Nordic birth equality of rights or citizenship within the country to which they belong." Germany does not relish that characterization and has said so to Great Britain. Before this issue of the MAGAZINE reaches its readers, doubtless Great Britain's answer will be known. Unless contrary to the traditions of that mighty Empire, it will be plain and to the point. The writer of this editorial well remembers that while the famous Mendel Beilus blood ritual case was on trial in Russia, Great Britain made Rufus Isaacs her Lord Chief Justice. Could anything more effectively than that have set the seal of England's condemnation on the charge leveled against the Jews in Russia?

While present day official Germany is saying to its five hundred and fifty thousand Jews and its other thousands whom it calls Jews but who protest that they are not Jews and can prove that they are Christians—while Germany is saying to all of them, with a few exceptions, get out of this land, you are a curse to it, the President of the United States has appointed and the Senate has unanimously confirmed a Jew to be Ambassador of the United States to France—next door neighbor to Germany.

It is not for the Jew to proclaim his value as a citizen, and happily it is not necessary that he do so.

In 1492 Spain thought it would be better off if it had no Jews, and it drove them out.

In 1933 Spain beckons the greatest scientist of the age, a German Jew expelled from Germany, to a place on the staff of its Scientific Academy.

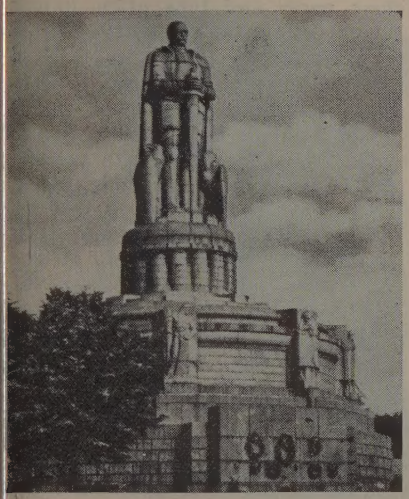
### "Half of Germany's People Must Be as Horrified as the Outside World"

Though sick at heart, we still have the faith and the hope that have been the Jew's bedrock in every trial. Our trust is in Germany's recovery of its better self. In a month or in a year a nation cannot convert itself from a power for the just and good and virtuous to one of mere might and brutality and injustice. Germany is sick. Half of its people must be as horrified by these recent developments as is the outside world. For the present that half, unfortunately, must remain silent. But we pray and believe not for long.

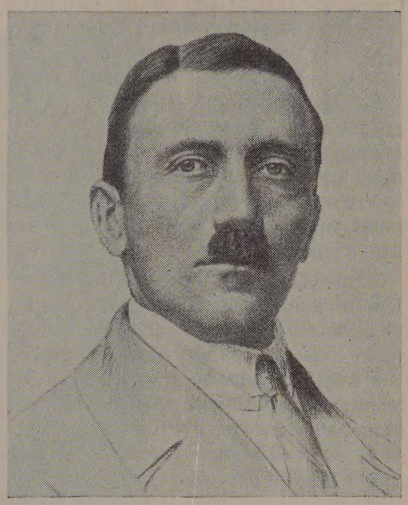
ALFRED M. COHEN.

# 150 Years of German Anti-Semitism

By JACOB de HAAS



*A gallery of German anti-Semites. Left to right: Bismarck (ironically, this famous statue in Hamburg was made by the Jewish sculptor, Hugo Lederer), Prince Frederick William, Adolf Stoecker, and Adolph Hitler.*



LARGE numbers of Jews, especially in Prussia, animated by a burning love of their Fatherland, had joined the troops as volunteers . . . had wiped away with their blood on the battlefield the stain of cowardice . . . Jewish young men paid for the freedom accorded to them with their lives . . . Jewish doctors and surgeons sacrificed themselves in the camps and hospitals . . . Jewish women and girls spared no efforts. . . . Nevertheless the seemingly forgotten Jew-hatred became rekindled in the hearts of the Germans, extended even further, and robbed the Jews of the reward. . . . The Germans sought in their history . . . and found . . . in the Middle Ages, in the time of the Empire . . . Romanticists built castles in the air and announced in advance that certain people would be denied admission. Christian Germanism was the armed spectre which for many decades robbed the German Jews of their rest, honor and joy in life."

This is not a retrospect from some current publication discussing Hitlerism. It is a summary by the German Jewish historian Graetz, (vol. v. chap. 13.) of conditions prevailing in 1813-18, when Lubeck and Bremen proposed to banish the Jews; when Hanover, Hildesheim, Brunswick, Hesse and Frankfort deprived the Jews of their recently won franchise. Painful is the statement of fact, gloomy the outlook it forebodes. Nevertheless, to an understanding of Germany in 1933 there is necessary the recognition of the historical truth that German Jew-hatred, later refined as anti-Semitism, has been a continuous if intermittent attitude since Joseph II., in 1782, issued his patent of Tolerance to the Jews of Lower Austria, and thereby took them out of the class of pariahs.

If graphs offered any measure of salvation, that depicting German Jewish history could be drawn with the firmness beloved of statisticians. It would run in three parallel curves, of almost equal length: the curve of anti-Semitism, the curve of bitterness against those Jews who adopted Christianity and finally that curve of Jewish self-defense which since 1906 has formally adopted the title "German citizens of the Jewish persuasion."

In the 150 years here under review, the era of enlightenment and progress, the mass German attitude has been as constant as political circumstances permitted. The doctrine of hate has not been always maintained at the same white heat, but it has never sunk much below a dull red. The Jewish response has varied little. The Jews have been optimists, and despised for their buoyancy. They have attempted complete and endless variations of assimilation. Such changes as can be traced have been on the whole for the worse. The passage from religious to racial rancor has merely enlarged the scope of anti-Semitism and has provided it with a more thorough-going basis for that rationalization on which Germany prides itself.

The German disparagement of the Jew has been met by professions and proofs of Jewish worthiness in every sphere of life. These very proofs are held as the most damning evidence of the Jewish "slave psychology" which is one of the heads of their offending. Through the freakish and nightmarish ideas associated with anti-Semitism there remains a persistent thought: to Teutonism the Jew is a despicable outsider, a physical intruder in a domain in which of right he should not exist. To assert, and there is some evidence favoring the contention, that the Jews were in Germany as early as the Teutons, is merely to supply proof of Jewish cunning. Anti-Semitism hates the assimilated Jew, because it does not want Jews, nor any strain of Jews in its midst. The German citizen of the Jewish persuasion is therefore an exhibition of major Jewish impertinence.

In the years following Waterloo Germany was deluged with anti-Jewish literature. It reads like Hitler's outpourings, but it still concentrated on the objections to Judaism, the faith, rather than to the Jews, a race. H. E. G. Paulus, 1830; O. Th. Hartmann, 1834; Karl Streckfuss, and Bruno Bauer, 1843, maintained that as long as the Jews did not give up their ceremonial laws, emancipation could not become an

(*Continued on page* 243)

# Jews in the "New Deal"

By HENRY W. LEVY

PRIVILEGED to be officially in on President Roosevelt's sensational "new deal" are ten Jewish members of the House of Representatives of this country. In the group are seven veteran Congressmen and three newcomers who rode to victory last November on the same party ticket that was headed by President Roosevelt.

Nine of them — the tenth, Henry Ellenbogen of Pittsburgh, will not be eligible to take his seat in Congress until this June when he will receive his final citizenship papers — have been participating in the special session called by the President immediately after his inauguration. In the order of their seniority, the Jewish Representatives are: Adolph J. Sabath, Democrat, of Chicago; Isaac Bacharach, Republican, of Atlantic City; Sol Bloom, Emanuel Celler and Samuel Dickstein, Democrats, of New York City; Mrs. Florence P. Kahn, Republican, of San Francisco; Dr. William I. Sirovich, Democrat, of New York City; Theodore A. Peyser, Democrat, of New York City; Herman Paul Kopplemann, Democrat, of Hartford, Connecticut; and Mr. Ellenbogen, Democrat.

The Jewish representation in Congress represents a cross section of the House of Representatives. There are some Jews among us who profess to be disappointed at both the quantity of representation and the quality of leadership of our Congressional delegation. From a strict numerical percentage basis the Jews should have at least fifteen members in the House of Representatives and two members in the Senate, whereas, as a matter of record, we have no Senators and ten Representatives.

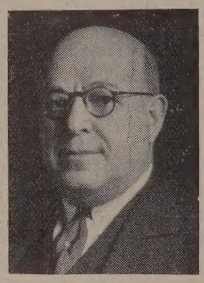
Such a viewpoint, though, is foreign to American thought. In certain European countries where Jews have to band together in a legislative bloc it is important that they have a just percentage of representatives, but in America, where a man goes to Congress not as a Jew or as an anti-Jew, it is unimportant.

As for the matter of the quality of the services given to the country by the Jewish legislators, as members of a party system they are bound to their party and thus often impair their worth to their country.

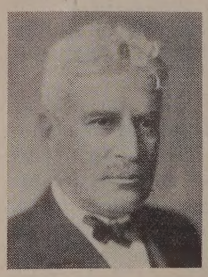
*Mrs. Florence Kahn*

*Adolph Sabath*

*Henry Ellenbogen*



*Theodore Peyser*

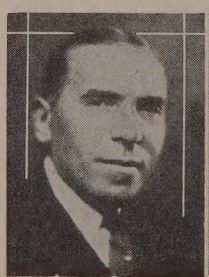


*Isaac Bacharach*

*William Sirovich*

*Emanuel Celler*

*H. C. Koppelmann*



*Sol Bloom*

*Samuel Dickstein*

On the whole, though, the Jewish Congressional representation is hard-working, sane and respected. Some of the members have displayed individual idiosyncrasies not in keeping with the dignity of their office; others have shown far less courage than might be desired; some few have shown varying degrees of true leadership; others have shown the ability to intelligently follow sane leadership. In short, they acted as Congressmen, not as Jews.

Adolph J. Sabath, representing the fifth Illinois district, is the Dean of the Jewish members. He is now serving his fourteenth consecutive term, having been first elected to the House in November, 1906, and being seated March 4th, 1907. He is outranked in House seniority by only two men, Speaker Henry T. Rainey of Illinois and Edward W. Pou of North Carolina. Congressman Sabath is a member of the powerful Rules Committee, which governs the House.

Congressman Sabath is a well poised, calm and astute politician. A party leader, he enjoys the confidence of his fellow Congressmen by reason of a long career during which he has never been known to play an underhanded political game. He is definitely a man of national stature. During the campaign of President Roosevelt, he served as chairman of the Foreign Language Division at the national headquarters.

In Chicago the Congressman is an institution. Before going to Washington, he served for twelve years on the bench of the Municipal Court of Chicago. His brother, Joseph Sabath, is now a justice of the Superior Court. Congressman Sabath is one of those fortunate men who do not have to worry about re-election. His years of service to his constituents — having a reputation for never forgetting a face, he knows many of them personally — have solidified his position.

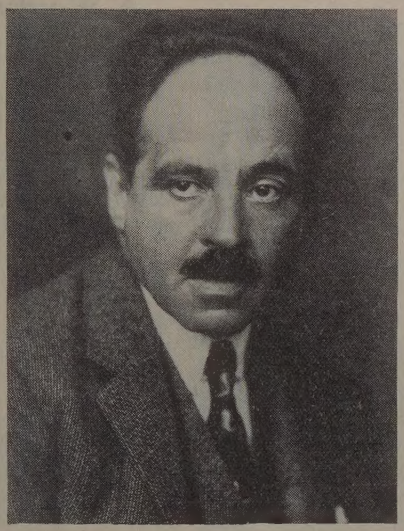
He was born in Bohemia 67 years ago. He came to this country as a boy and his public career is an outgrowth of legal training and experience. Even today, when not in Wash-

(*Continued on page* 242)

# Lewisohn and Wasserman at Sixty

By JOHN COURNOS

THIS year marks the sixtieth anniversary of the birth of two distinguished Jewish writers, Ludwig Lewisohn and Jacob Wasserman. It is perhaps fitting that the dual event should be celebrated. It is scarcely less fitting that it should be celebrated by World Jewry as a single, associated event. Mr. Lewisohn not only did more than any other writer adequately to introduce Herr Wasserman to the Anglo-American reading public, but he is himself a writer of considerable and original gifts, and his achievements deserve their own tribute. Indeed, his association with Herr Wasserman may be put on more substantial grounds than those of being his most brilliant translator; there is something in Mr. Lewisohn's creative work which has vibrating contacts with the work of the author of "The World's Illusion"; again, there are differences of a specifically Jewish character which do not separate, but serve rather to complement each other.



*Jacob Wasserman (left) and Ludwig Lewisohn*

There is nothing paradoxical in this; their differences, tremendously important in their way, may be best described as the obverse and reverse of the Jewishness in which both writers meet. This Jewishness is fundamental and gives rise to the dual phenomena so characteristic of the specifically Jewish spirit, better known under the all-embracing term of "Messianic." The tendency in Wasserman is to emerge from the shell of Jewishness and to fill the universe with emanations so-called Christian in concept, but having their source in Judaism, exemplified in "The World's Illusion," the work generally regarded as his masterpiece. In Lewisohn the tendency is to gather up the threads of his immense culture, by no means always specifically Jewish, and retreat into the shell of his Jewishness. The goal in either case is the same, the translation of the Jewish spirit into Messianic terms. Even Mr. Lewisohn's defense of Jewish Orthodoxy in *Israel* and other of his books is not a negation, but an affirmation of this purpose, for the Jews are the witnesses of the Book, and if the Book is to live in the hearts of men it can only do so if the people of the Book themselves go on living not merely as a reminder of the Book, but also as a practical demonstration of its life-giving force. Some such thought as this is at the core of Mr. Lewisohn's reiterations and rhythms of thought. "The salvation of Israel and the salvation of mankind are one," says he in one of his most characteristic passages. "He is by nature and tradition a sharer in moral revolutions, a builder of some Messianic kingdom upon earth. He has but to be true to himself and the central ideals of his people." Again: "We who desire that all men should be free and at peace, let us at last exercise the first and most necessary of human liberties; let us be ourselves; let us be Jews . . ." In short, Israel can save others only by first saving himself.

Mr. Lewisohn is untiring in the repetition of this basic doctrine of his Jewish books. It is nowhere in greater evidence than in his latest collection of short stories, *This People,* which by the way, in a creative sense, is the best of his books; the best, precisely because the author has conquered his own didacticism and mastered his material, so that his ideas, in a more intense degree than in any of his previous work, have taken on the sublimated forms of human images, *moved* by their emotions as well as speaking the thoughts to which they are inevitably correlated. In this book Mr. Lewisohn seems to have arrived at his stature as an artist, achieving a power which meets Wasserman and Feuchtwanger on their own ground. What I mean to say is that the author has learned to drive the point home with a minimum of exhortation, of teaching; he has at last happily eliminated that tendency in his work proper in autobiography but reprehensible in an objective work of art: confessional thoughts with moral deductions; he has eliminated the preacher. It is no paradox, though it may sound like one, to say that the resulting achievement strengthens rather than weakens Mr. Lewisohn's basic ideas, for the simple reason that just as actions are said to speak louder than words so do the actions of integral characters of fiction speak more persuasively to the general reader than all the reasoned arguments of the lay preachment. This, indeed, is the very function of art, and Mr. Lewisohn gains a new respect for his latest achievement.

I wonder if I am correct in supposing the first story in the new collection to be a transitional effort.

(*Continued on page* 244)

# We, The People

## Scene XV of Famous Play Exposes Fate of Jew and Liberal on a College Faculty

*Elmer Rice*

By ELMER RICE

**SCENE XV**

*The State University.* President ELBERT PURDY'S *private office, a comfortable room with windows overlooking the campus.* PURDY *is at his desk, reading, one by one, with evident satisfaction, a great heap of telegrams that lies before him. His secretary,* EDNA INNESS, *enters with another stack of telegrams.*

MISS INNESS: Here are a few more, Dr. Purdy.

PURDY: Well, Miss Inness, I think we'll have to devote all of tomorrow to answering these telegrams.

MISS INNESS: Yes, we surely shall. Professor Hirschbein and Mr. Sloane are here by appointment.

PURDY: Oh, yes, I'll see them at once.

MISS INNESS: Which do you want to see first: Mr. Sloane?

PURDY: No, Professor Hirschbein.

MISS INNESS: (*Opening the door*): Professor Hirschbein, will you come in, please?

(Professor MORRIS HIRSCHBEIN *enters. He is a man in the early thirties, with a rather aggressive manner. As he enters,* MISS INNESS *exits.*)

HIRSCHBEIN: Good morning, Dr. Purdy.

PURDY: Good morning, Professor Hirschbein. Be seated, won't you?

*Thomas F. Tracey and Alice John in a scene from "We, The People."*

### A Word About the Play

*ELMER RICE, eminent American playright, who won the Pulitzer prize with his "Street Scene" a few years ago, has written what some critics have called his masterpiece in "We, The People." It is a passionate plea for economic and social justice. The play, in twenty scenes, follows the tragedy which strikes the Davis household when the father is discharged from the Applegate factory. The young son, Allen Davis, is forced to leave State U. and drifts into crime. The father himself leads a group of unemployed to the Applegate factory to plead for work. The delegation is fired upon. Two of Allen's university instructors, Hirschbein and Sloane, the former a Jew, take leading parts in a protest meeting of the Liberal Club. The scene reprinted herewith reveals their fate at the hands of the Board of Trustees and President Purdy. The latter is backed for President of the U. S. by a powerful group of capitilists, including Applegate. The play ends with Allen in prison, charged with murder, and a mass meeting at which several speakers plead with the audience to make America "a decent place for decent people."*

*Due to economic conditions, the play had only a short run in New York City. It is being published in book form by Coward McCann, by whose kind permission the* B'NAI B'RITH MAGAZINE *reprints Scene XV. Neither this scene, nor any other part of the play, which is copyright, may be produced without advance permission of Mr. Rice.—EDITORS.*

HIRSCHBEIN (*Complying*): Thanks.

PURDY: Professor Hirschbein, I have asked you to come in because of your participation in the meeting of the Liberal Club, last Thursday night.

HIRSCHBEIN: Yes, I suspected that that was what it was about.

PURDY: I'm sure you did. Because I am sure that as a man of unusual intelligence, you are aware that in presiding at that meeting, you were guilty of a serious infraction of discipline.

HIRSCHBEIN: I presided at that meeting because, in my opinion, the Dean's ruling was an attempt to spare Mr. Walter Applegate the embarrassment of having that outrageous mass-murder at his plant ventilated.

PURDY: Murder is a strong word,

(*Continued on page* 253)

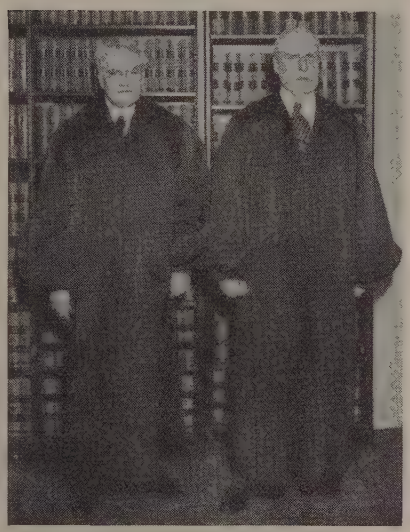
# Justice Benjamin Nathan Cardozo

By FELIX S. COHEN

IN these days when the ideal of democracy is attacked on all sides by forces of reaction born of despair, it is encouraging to find, in the public career of Benjamin N. Cardozo, an impressive answer to the argument that democracies are incapable of recognizing distinguished ability, and that large masses of men and women bestow their honors only upon mediocrity or demagoguery. It is encouraging to find that the quiet excellence of a man who has never willingly put himself in the public gaze has been generously recognized by great masses of his fellow citizens. Thrice elected to high judicial posts by voters of New York State, Benjamin N. Cardozo's elevation to the Supreme Court of the United States was equally the result of popular election. When Justice Holmes stepped down from the supreme bench, political considerations seemed to call for the selection of another Republican, and a western appointment was deemed essential to rally the forces of the Republican Party for the presidential election. But the call for Cardozo was nation-wide. From every section of the country, and from conservatives and liberals alike, endorsements of his outstanding merits poured into Washington, until President Hoover in announcing his appointment simply recorded his selection by popular acclaim.

Who is this man, Benjamin N. Cardozo?

To reporters who asked him to comment on his appointment to the Supreme Court, he declared, quite sincerely, "There is nothing very interesting about me." Let it be said that Justice Cardozo has always shown a clearer grasp of the truth where his own qualities are not the subject of discussion. Uninteresting he may be to those whose interest centers upon the personal peculiarities, the idiosyncracies, and the pet vices of great men. Justice Cardozo has been too studious a worker at his appointed task to have given occasion for a series of "Cardozo stories." But to thousands who have looked to the man with more than a casual gaze, Justice Cardozo has been a profound source of inspiration. The lawyers who have argued before him and those who have known him only through the written word, the judges who have sat at his side or at his feet and those who, sitting in diverse states, have made of his decisions something more than New York law, all have felt deeply the imprint of his personality and his philosophy.



*Justice Cardozo and Chief Justice Charles Evans Hughes. This picture was taken March 14, 1932, a few minutes after Justice Cardozo was sworn into office.*

With a rare unity of purpose, Benjamin N. Cardozo has devoted his life to an ideal of justice. The diligence, the patience, and the intensity with which he has, as a judge, consecrated his waking hours to the causes before him are proverbial. Even as a youth the call of his chosen vocation was clear and insistent. Graduating from Columbia with highest honors in 1889, at the age of nineteen, and winning his M.A. a year later, there was no time for more than a year at Columbia Law School. He was admitted to the bar at the age of twenty-one, and in his first argument before the Court of Appeals he won the praise of the court. Twenty-two years of private practice ended with his election on a Fusion ticket, in 1913, to the Supreme Court of New York. A month later he was appointed by Governor Glynn to the highest court of the State, the Court of Appeals. In 1917 his position on that court was confirmed by popular election, and in 1926 he was elected Chief Judge of the Court of Appeals. On March 3, 1932, he bade farewell to his associates on that court, and accepted the post of Justice of the Supreme Court of the United States.

Throughout this distinguished career, honored by public offices and ornamented by public awards, Justice Cardozo has borne himself graciously and with a humility as beautiful as it is rare in the seats of those who wield powers of life and death. This humility is more than the expression of a reserved, retiring temper of life. It is equally the product of a philosophical recognition that certainty is not the destiny of man, that our honest ignorance causes untold suffering, and that those who exercise the power of the state have need of what a distinguished disciple of Justice Cardozo, Justice Bernard L. Shientag, has called "a liberating scepticism, the power to stand up against dogmatic claims and the open-mindedness and imagination 'to treat with reverence and humility every original hint and illuminating suggestion.' "

Nor is this humility in the face of uncertainty and this "liberating scepticism" confined to the bench alone. Although Benjamin Cardozo is descended from a line of famous Sephardic rabbis, (one of them was present at George Washington's inaugural), his own religious faith defies compression into orthodox creed or ritual. There is a note of poignant sadness in his voice as he tells the young graduates of the Jewish Institute of Religion (in May, 1931) that he cannot, as they do, "see with clearness and certainty a consoling shaft of light." It is with the same note of sadness that he tells of the pervasive uncertainties that infect the task of the judge. "They do things better with logarithms," he writes.

With Baruch Spinoza, Benjamin

(*Continued on page* 249)

# My Father's River

By LOUIS GOLDING

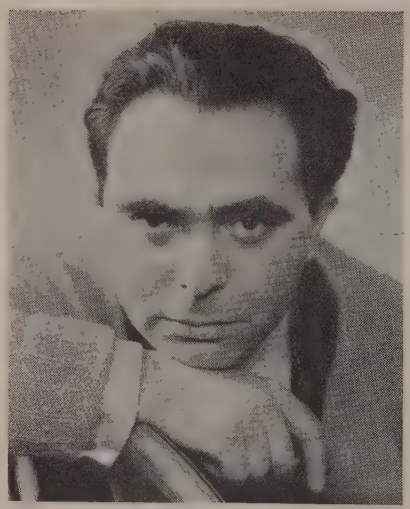
I HAVE completed a circuit of rivers. I was born on the banks of the river Irwell in Lancashire. By father, peace be to him, was born on the banks of the Dnieper in the Ukraine. I was a small boy when, my head still drumming with my rehearsal of the week's portion, I went tramping for long hours along the Irwell to a place where there was a wood of bluebells and found a small beach to bathe from. I vowed that someday I would bathe from a beach on the Dnieper, where the floating rafts of log go sliding down the tide and the willows look in upon themselves in the backwaters.

Since that day I have bathed in many rivers. When I found myself for the first time on the bank of one of the great rivers, however tired I was, however late it was, I would go down to the river. I achieved the mystic fulfilment I was after whether I stripped or did no more than plunge in to my shins without removing my shoes.

In what superb rivers have I thus corrupted how many pairs of shoes! Tiber and Mississippi, Danube and Jordan, Thames and Euphrates, Alpheus and Guadalquivir. But however magnificent the flood of waters might be, or the palaces that lined them or the great meadows that were here divided, or the mountains cloven — I felt that all these rivers were a stage on a pilgrimage. I had yet to complete my circuit of rivers. Or that it was all one river, and its name when it started flowing was Irwell and I should come around again home after all my rivery journeys and its name would be Dnieper then.

So it happened at length. Not many weeks ago I set forth from the Moskwa river for the city of Kiev which stands upon the Dnieper. I went on the slow train, for all the seats on the fast train had been booked for days. But that was fortunate; for the slow train arrived half a day ahead of the fast train, and not more than a half day after its own time.

Like a Pompeian corpse arising out of the thin Vesuvian soot on the blast of the Day of Judgment, I lifted myself



*LOUIS GOLDING*

out of the coal-dust in which I was interred and was led to the Continental Hotel. Now this is the pleasantest of the Intourist Hotels in Russia. I say this though the bourgeois architect who designed it in the days before the Revolution had seen pictures of the Alhambra in Granada, had got a little muzzy with a girl-friend in the Alhambra in Leicester Square, and then got to work on his blue prints for a swell hotel in Kiev. I say this although they have an orchestra which plays under a concave vault that sends Strauss and Puccini roaring among the salt-cellers, till the forks and knives go clattering out of your fingers. I say this because the people in charge are a little feeble but infinitely amiable. I say it chiefly because the chef was the Czar's chef in the olden time, and this same chef still makes the best *bortch* in Russia (almost as odorous as the *bortch* my mother made) and the best omelettes in Europe.

I was faint for lack of food, after a journey that lasted thirty — or was it forty? — hours. So I sat me down at once to a great tureen of *bortch* and ate ambrosial omelettes. Then I found my bedroom, and that a bathroom adjoined it. In this bathroom not merely was the water flowing, both hot and cold in species, but there were plugs in the bath and in the basin to prevent that water, whether hot or cold, flowing away after its adventurous journey from the cistern. But did I bathe that night in my porcelain bath? I did not, nor should have done had that bath been carven out of porphyry or chrysoprase and the taps had been cunningly moulded by Cellini himself out of fine gold, with an encrustation of gems. I had a more spacious bath to bathe in.

It was late. In the east the dawn was already seeping through the faint milky moonlight. Down I went to the Dnieper bank. I could not wait till I had removed shoes and socks and rolled up my trousers. In to the knees I plunged. A sleepy ferryman looked on vaguely. Then he turned round, for the breeding of the Dnieper ferryman is exquisite. "Another suicide!" he grunted.

"No! No!" I said to him. "Take me across this great river to the beach opposite, where the good people of Kiev bathe. Where my father, peace be upon him, once bathed, a long time ago, and his father before him. I have completed my circuit. This ooze of water that squelches out of my shoes — this is the Rhone that comes out of the glaciers, and the Spree that laps the gawky plank bridges of the Spreewald. It is the Hudson where the icefloes clink under Riverside Avenue. It is Seine and Vardar, it is Evenlode in Worcestershire and a trickle of water from that dry *torrente* under Tindari in Sicily. It is Irwell," I cried, "and Dnieper—"

He caught that word; "Dnieper?" he repeated. "*Shto?* What? *Nye ponimayu!* I don't understand!"

So I gave him seven, as many as seven English cigarettes, which are a mystic number. So he understood, and ferried me across the river, making the noises of all the world's rivers.

Some days later I made a journey down the Dnieper to the small town of Cherkassy, where my folk had come from. It was with a queer sense of familiarity and exultation I crossed the gangway. I had never seen the river-steamer before, for I was born over against the Irwell, where such craft do not fare. And I

(*Continued on page* 252)

# "Jewish Day" at the World's Fair

By FRED BERNSTEIN

*Louis Lipsky and General Rufus C. Dawes working out details for "Jewish Day" at the World's Fair.*

ON Monday, July 3, "A Century of Progress" will be the center of all American Jewry. The officials of Chicago's great Exposition have accorded recognition to the Jewish people as one of the racial groups to be represented there. July 3 will be our "day"—Jewish Day—the high point in a series of observances marking Jewish participation in "A Century of Progress."

For this climactic day a celebration is being prepared which for magnitude and artistry will surpass anything ever before attempted. On the tremendous arena of Soldier Field, within the Exposition grounds, a great musical and dramatic Jewish pageant, entitled "The Romance of a People," will be presented by a cast of 3,000. The performers will include noted artists, and the production will be directed by a staff of experts headed by Isaac Van Grove, conductor of the Chicago Civic Opera.

For this colossal event Chicago will be the scene of the largest assemblage in the history of American Jewry. About 150,000 are expected at Soldier Field, from every section of the United States and from many foreign countries. This gigantic audience will include many notables of Jewry.

In music and drama "The Romance of a People" will unfold the story of the Jewish race through the ages, from the remote dawn of history to the present. The world's largest stage is being erected to house the enormous cast. Lighting towers of unprecedented size and power are being specially constructed for the illumination of this massive pageant in its far-flung outdoor setting.

What others expect of this unique offering is attested by a statement from Rufus C. Dawes, president of "A Century of Progress," addressed to American Jews at large. Mr. Dawes said:

*We have followed with keen interest the plans and preparations being made for "Jewish Day" at the Century of Progress Exposition on July third. We have been informed that your leaders expect to have assembled here the largest group of Jewish people ever gathered together in one spot.*

*We look forward with pride and enthusiasm to the showing of "The Romance of a People," the extraordinary record of achievement of your race in America. It will be a notable contribution to Chicago's international exposition and, we believe, a source of pride and satisfaction to yourselves and your friends in the United States.*

*We extend a hearty welcome to you.*

The project is an outgrowth of the Chanukah Festival held last December when the Chicago stadium, with a capacity of 25,000, turned away tens of thousands. That also was under the direction of Isaac Van Grove, whose production stirred press and public to tumultuous acclaim. Building upon that outstanding success, the committee in charge plans an event of much larger scope and proportions.

The personnel of the committee is an earnest of the imposing character of the coming pageant. The membership consists of leading figures in Jewry throughout the country as well as in Chicago and includes heads of many of the organizations—national, sectional, and local—that will participate in the Jewish Day celebration. It is this participation no less than the program that makes the occasion representative of the totality of American Jewish life.

Among the organizations joining forces for this event, B'nai B'rith will take a leading part. Its international president, the Hon. Alfred M. Cohen, is an honorary national officer of the committee, and District No. 6 is bringing its convention to Chicago

(*Continued on page* 252)

## Wider Scope Will Share

THROUGH the Chicago lodges, arrangements have been made to set aside some of the very best tickets for B'nai B'rith members. Their cost will range from $1.00 to $5.00. The $2.00 tickets will be very desirable and a large block has been set aside for members of the Order. The requests will be filled in the order of their arrival. Anyone desiring tickets should immediately write to Fred Bernstein, c/o B'nai B'rith office, 130 N. Wells St., Chicago, Illinois, enclosing a check for as many tickets as are desired. No requests without checks accompanying same will be taken care of. The Wider Scope will receive part of the proceeds of tickets sold through B'nai B'rith.

*Jewish leaders in Chicago planning the pageant. At table, left to right: Max Korshak, Miss Pearl Franklin, Rabbi Gerson B. Levi, Judge Harry Fisher, and Meyer Weisgal. Rear: Elkan Vorsanger, A. Simon, Jacob Braude, and Rabbi Solomon Goldman.*

# A CROSS-SECTIO

(Compiled with the aid

*This is what happened to a copy of the December* B'NAI B'RITH MAGAZINE *when it reached Germany. Evidently a Nazi intercepted it, crudely marked each page with a swastika, and mailed it back to the editorial office.*

Dear Friend:

With indignation we read that anew the press of Marxism and Communism is spreading a shocking propaganda of abomination, and lies about persecutions etc. with set purpose to wrong Germany. Help to destroy these lies!

We Germans protest against this infamy and with us everybody who gives precedence to the truth. There is no barbarism in Germany, and our Vaterland is safer than ever!

We thank God that He has given us our Chancellor Adolf Hitler, who in cooperation with National Germany works to regain our real selves- (Ps.40:5, Prov.2:7) "It is not possible to know how far the influence of any amiable honest-hearted duty-doing man flies out into the world" Dickens.

Sincerely yours
Lübcke family

*Frightened at the world hostility which was the reaction to reports of anti-Jewish outrages in Germany, the Hitlerites have sent many mimeographed cards like that reproduced above to persons in America. Absolutely reliable reports give the lie to such propaganda.*

ON April 1, the Hitlerite government in Germany instituted a nationwide boycott against Jewish stores and shops. Thirty thousand armed pickets paraded through the streets of Berlin alone, while motor lorries bearing anti-Jewish placards and preceeded by brass bands, slowly drove along the principal avenues. Customers were forcibly prevented from entering Jewish stores.

Ostensibly, the government employed this boycott as retaliation for Jewish protest meetings throughout the world as well as Jewish and general boycotts of German goods in many countries. It lasted one day, and was then called off. According to some reports, Foreign Minister Konstantin von Neurath declared that he would resign from the Cabinet if the boycott was not eliminated, while Alfred Hugenberg, leader of the Nationalist Party, and others, are said to have stood with Hindenburg in likewise opposing the measure.

Alfred M. Cohen and Dr. I. M. Rubinow, President and Secretary, respectively, of B'nai B'rith, and Dr. Cyrus Adler and Justice Irving Lehman, of the American Jewish Committee, were granted a private interview with Secretary of State Cordell Hull in Washington, at which time they discussed the situation in Germany. Mr. Hull promised to obtain definite information as to conditions, and in less than a week he sent his report to B'nai B'rith National Headquarters and to the American Jewish Committee. It stated that physical persecution of the Jews had virtually ceased in Germany, and that the Department of State would follow subsequent events very closely. In his response, President Cohen thanked Mr. Hull for the report, but reminded him that non-physical persecution,

*Two scenes in Berlin on April 1, during the one-day boycott. The picture at the left shows Nazis in a motor lorry, watching for breakers of the boycott. Photo at the right shows Nazis preventing customers from entering Jewish shop. The man in the center is holding a card on which is printed: "Germans, Defend Yourselves. Do Not Buy From Jews."*

# )F JEWISH LIFE

ide Jewish Telegraphic Agency)

*Belgians welcome Albert Einstein to their country. Prof. Einstein has accepted a professorship offered him by the University of Madrid, Spain, and has declared he will not return to Germany until persecution of the Jews has ceased.*

such as economic boycotts or other forms of discrimination, were equally ruinatious.

The severity of the news censorship in Germany is causing all sensible people to put little credence in most of the dispatches from that country. Many leaders, both Jewish and Gentile, have cautioned the public in this country to take no hasty action, but to wait until all the facts can be determined definitely.

* * *

REFERENCE to the Jewish situation in Germany was made by every speaker at a dinner given last month in New York by the Jewish Agency in honor of Nathan Straus, Jr. The speakers included Morris Rothenberg, who presided, Mayor John P. O'Brien, Joseph V. McKee, George Gordon Battle, Louis Lipsky, James Marshall, Rabbi Stephen S. Wise, Mrs. Rose Halprin, and Mr. Straus.

Several of them maintained that Palestine offered a refuge for Jews of Germany or any other European country where persecution was the order of the day.

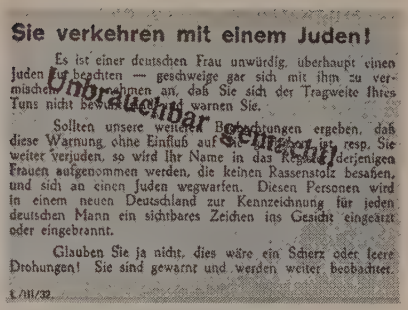
Mr. Straus, in response to the tributes paid to him, told of his love for Germany, inculcated while he was a student at a German university.

* * *

TURNING the clock back to the Middle Ages, the German Student Corporation has announced that on May 10 students at every German university will commit all "Jewish" books in their possession to the flames in monster bonfire demonstrations. All university students have received instructions to ransack their personal libraries thoroughly for books by Jewish authors which, "through thoughtlessness" may have found a place on their shelves. They are likewise requested to spy on the libraries of their friends for such offending volumes, and the Corporation itself undertakes to clear the public libraries of contamination by Jewish writings.

The Corporation is the only organization of German undergraduates which has the official sanction and recognition of Adolph Hitler.

"Our most dangerous adversary," says the manifesto, "is the Jew. The Jew can think only in Jewish. When he writes German he lies. We wish to regard the Jew as a stranger and we wish to take our Germanism seriously."



**Sie verkehren mit einem Juden!**

Es ist einer deutschen Frau unwürdig, überhaupt einen Juden zur beachten — geschweige gar sich mit ihm zu vermischen. Wir nehmen an, daß Sie sich der Tragweite Ihres Tuns nicht bewußt sind, warnen Sie.

Sollten unsere weiteren Beobachtungen ergeben, daß diese Warnung ohne Einfluß auf Sie geblieben ist, resp. Sie weiter verjuden, so wird Ihr Name in das Register derjenigen Frauen aufgenommen werden, die keinen Rassenstolz besaßen, und sich an einen Juden wegwarfen. Diesen Personen wird in einem neuen Deutschland zur Kennzeichnung für jeden deutschen Mann ein sichtbares Zeichen ins Gesicht eingeätzt oder eingebrannt.

Glauben Sie ja nicht, dies wäre ein Scherz oder leere Drohungen! Sie sind gewarnt und werden weiter beobachtet.

I./III/32.

CARDS like the one reproduced above, which was smuggled out of Germany, have been distributed by uniformed Nazis to all German women in Berlin seen with men of Jewish appearance. The translation is as follows:

YOU KEEP COMPANY WITH A JEW!

It is unworthy of a German woman to take the slightest notice of a Jew, let alone be friendly with him. We take it that you have not realized the significance of your conduct and warn you. Should further observation of you lead to the conclusion that this warning is without effect on you, your name will be inscribed on the register of women who have no pride of race and give themselves to a Jew. In the new Germany we shall stamp on the faces of such women a mark burned with acid, a sign for every German to see. Do not believe this is a joke. You have been warned and will be watched.

* * *

JACK FINDLING, president of District Grand Lodge No. 4, B'nai B'rith, died suddenly on April 18 in Salt Lake City. He took his car out of the garage in the morning, and later in the day it was found parked in a residential section of the city, with Mr. Findling's body at the wheel. Officials ascribed death to natural causes.

Mr. Findling was one of the most prominent Jews in the West. Born in Poland fifty years ago, he came to this country as a youth, and entered the dry goods business in Salt Lake City in 1908. He played a leading part in the founding of the Salt Lake Jewish Community Center Association and was its first president. He had also been president of Congregation Montefiore, and at the time of his death was on the board of trustees of Congregation B'nai Israel.

Mr. Findling devoted much of his time and energy to B'nai B'rith. Only recently he made his annual president's visit to the lodges of his District.

# The WOMAN'S REVIEW

### Women of Distinguished Talents

"OUTSTANDING CITIZEN" was the tribute paid to Mrs. Max Mayer of Des Moines, Iowa, by the vote of representatives of that city's organizations which reflected every local group. She is director of the Jewish Community Center and has taken part in every important civic and communal activity.

The Woman's Medical College of Pennsylvania includes on its staff Doctor Marie Finkelstein, according to an announcement of a lecture delivered before the Active Women's Branch of the Y. W. H. A. in Philadelphia.

Doctor Mae Friedlander, daughter of a distinguished Cincinnati physician, is credited with many years of research on the hyper-sensitiveness of many people to tobacco. She has written many monographs on the subject.

New York's Radio City, the cynosure of eyes throughout the world, because of its many novel features, has a young woman, Martha L. Wilchinski, as its publicist.

Rose Resnick, a blind pianist, teaches forty blind pupils at the Lighthouse Association for the Blind, in New York City. She is but 25 years old.

It is an enviable recognition that was extended Libbie H. Hyman of the University of Chicago, by the American Association for the Advancement of Science. She was named as one of three women among the list of 250 leading scientists of America.

### Boycotting the Social Program of the Rabbis

THERE is something discouraging about the trends in the American Jewish community. Last November, the Central Conference of American Rabbis adopted a social program, the chief items in which provided:

1. Compulsory Unemployment Insurance.

2. A shorter working day and week with no corresponding reduction of wages.

3. Condemnation of our present profit system.

4. Deploring of illegal tactics on the part of the civil authorities in the coal fields of Kentucky and West Virginia.

According to all evidence at hand, not a single congregation, men's club, sisterhood or any other Jewish group has shown any vigorous inclination to follow the rabbis in that program. Some of these groups may have passed resolutions endorsing the program, but I know of none that has gone out crusading for it.

If there is to be such a complete divorce between the spiritual and lay leaderships of our country; if our Jewish men and women are to ignore the rabbis, on whom are we to place the responsibility for applying the principles and ideals of Judaism to modern social problems? We surely are not content to maintain a Judaism that is fossilized and out of joint with the times. If it is claimed that the social workers are interpreting Judaism through the social platform they follow, one is prompted to reply that the gulf between our National Conference of Jewish Social Service and the lay organizations of the Jewish community is just as wide as in relation to the rabbis.

The rabbis have pointed the way. Why does the Jewish community boycott their program? Are the rabbis to blame because they may have spoken too timidly, or has the Jewish community silently but effectively declared a ban on the issues covered by that program?

### On the Cultural Calendar

THE Women's Association of the American Jewish Congress, of which Mrs. Stephen S. Wise is president, recently produced in New York City a stupendous and magnificently devised pageant of "The Women of Israel throughout the Ages." Doctor Dora Askowith, author of "The Toleration of the Jews Under Julius Caesar and Augustus" and Professor of History at Hunter College, was one of its collaborating authors. A cast of more than two hundred, Hebrew melodies and traditional dances composed a few of the pageant's most distinguishing features.

The novel title of "The School of the Jewish Woman" has been chosen by the New York Hadassah for the School it will open in October, under the direction of Dr. Trude Weiss Rosmarin.

### For Women's Rights in the Jewish Community

THE determination to win the right to vote and to hold office in the Jewish community, to which the World Organization of Jewish Women gave effective expression and impetus at its meeting in Hamburg in 1929, moves forward with unabated resolution.

In Vienna, the Board of the Jewish Community has voted to extend to women the privilege of a vote in its elections. In Roumania, the Jewish Community of Bucharest has, as the result of an agitation extending over a period of five years, decided to permit women to vote and to be elected to office in the community. One limitation has been placed upon women office holders: they shall not vote on religious matters.

The rights of a decade are imperiled by developments in Palestine. The High Commissioner has been authorized to decide whether women shall have the right to vote in municipal elections and to hold municipal office, under the new ordinance for municipalities. The problem has arisen from the fact that Arab women are prohibited by their religious traditions from taking part in public affairs. The government of Palestine is weighing the advisability of permitting Jewish women municipal rights and privileges as long as the Arab women find it mandatory to eschew them. The Jewish women are vigorously opposing the possible cancellation of their rights which enabled them to hold important municipal posts in education, social service and child care. The outcome will be awaited with considerable interest on the part of Jewish women everywhere.

ESTELLE M. STERNBERGER.

# We Must Heed This Cry!

*Right: Leo N. Levi Memorial Hospital, Hot Springs National Park, Arkansas. A National, Non-Sectarian, Charitable Institution.*

## *Our Needs Are Greater This Year Than Ever Before!*

FOR many years this Association has maintained a hospital and a free clinic for the poor sick. More than 55,000 men, women, and children have flocked to its doors from all over the United States. What such a service means in human values is beyond calculation. In these times of financial stress, funds have been lacking, and we have borrowed to the limit so that the doors of the hospital could remain open. The work of saving human life must go on. We cannot shut the door of hope in the face of the thousands of sick and poor who look to us for renewed courage and life. In this perplexity we are appealing to the individual members of B'nai B'rith for immediate help; also to remember our Association in their last wills.

The need is greater now than ever before! Every dollar counts. 4,500 sick and poor stretch out their arms in their appeal to YOU to send in YOUR contribution today. Don't delay! Send your check with the coupon printed below to Rabbi A. B. Rhine, Executive Secretary, Hot Springs, Ark.

THE LEO N. LEVI MEMORIAL HOSPITAL
Hot Springs National Park, Ark.

Gentlemen:
Enclosed please find $....., as my emergency contribution to your Association in its hour of need.

*Signed:* .....

*Address* .....

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*Above: Services in the Strauss Chapel at the Hospital.*

## *The Leo N. Levi* Memorial Hospital Association

***A B'nai B'rith Institution***

**HOT SPRINGS, ARK.**

**A. B. Rhine, *Ex. Sec.***
**A. B. Frey, *President***

*...Clip The Coupon*

# THE PRINTED PAGE

## THE MARRANOS OF SPAIN

**A History of the Marranos,** by Cecil Roth (Jewish Publication Society).

THE author presents his study as the account of the most romantic episode in all history. And it is. For it concerns the fate of an astonishing race who were compelled by the threat of death to embrace an alien faith, but who remained loyal to the central core of Judaism in a hunted, subterranean life. Exposure lurked in every corner. None could tell when a trivial act would betray the hidden loyalty and throw the unfortunate victim into the arms of a vigilant, relentless tyrant. It is the story of tens of thousands of Spanish and Portuguese Jews, the last remnants of the brilliant Sephardic Empire, who carried on their eerie dual life not for a brief month or year or decade, but for weary centuries, transmitting the heart of their faith from one generation to another.

The dread Inquisition with its thousand eyes and ten thousand resources is here; and the somber, bloody Torquemada whose bigotry is the most perfect example of the harm that good men do when their goodness is divorced from intelligence; and La Hermosa Hembre, whose skull remains over her house in the Street of Death as a melancholy remembrance of her tragic story; and Diogo Pires, fascinated by the appeal of the diminutive Reubeni, who left a glorious post in the church to become one of the amazing Messiahs of his troubled day; and the heroic Isaac de Castro, whose constancy affected the Inquisitors so deeply that for years they refrained from burning heretics alive; and Balthasar Lopez, whose grim humor at his *auto da fe* confounded priests and executioners alike; and the astounding surgeon, da Silva, who defended his heresies even in prison in two books made from scraps of paper, written with ink of charcoal and with pens of chicken bones, and who was mercifully martyred after twelve horrible years of imprisonment; and the glorious house of Mendes from which sprang the famous Gracia and the more famous Duke of Naxos.

But the story is not limited to a recital of incidents which stir the dramatic historian. There is an analysis of Marrano influence on the currents of European life, of Jewish blood diluting the blood of Spain and Portugal, of Marrano genius reshaping the economic structure of Europe, its development of credit, its influence upon trade in sugar, tobacco, and other commodities, above all, of Marrano persistence in demonstrating the indestructibility of the Jewish spirit. The author discusses the strange religion of the Marranos, nurtured and developed in the dark, the Marrano Diaspora in Europe and the New World, the strange, exotic Marrano literature, and a final chapter, the most thrilling, describing the re-emergence, in our own day, of the Portuguese Marrano communities who had been hidden away in obscure corners of the country for centuries.

This type of story requires skillful handling. Cecil Roth is probably the best equipped living historian for the task. He has an extraordinary command of the source material, Spanish, Portuguese, Italian, and Hebrew. And his exquisite literary style, dignified and restrained, yet warm and pulsating with the emotion evoked by the material, is a perfect vehicle for the tale. If there is any criticism, it is that Roth has repeated much of the illustrative material already made available by Lea in his monumental history of the Inquisition. Inasmuch as Mr. Roth has had unparalleled opportunities to investigate the sources, one wishes that he had opened up more of the hidden secrets of the documents. But after all, Lea presented the cream of the material and it would have weakened the narrative to present the leavings in an attempt to be completely original. For Roth's volume is now the definitive history of the Marranos. It would have gladdened the hearts of the heroes and saints whom it describes. It should be in every Jewish home, where its perusal will awaken pride in a heritage maintained, through travail, with such steadfastness.

A. L. SACHAR.

* * *

## LEARNING HEBREW EASILY

**Gilenu, the Play Way to Hebrew,** by Emanuel Gamoran and Abraham H. Friedland (Union of American Hebrew Congregations).

THIS is a new type of Hebrew reader, designed by two leading Jewish educators, and well tested out in practice before being entrusted to the permanent form of print. It appeals tremendously to the present reviewer.

The book is designed to develop a Hebrew vocabulary and a few elementary grammatical principles for children who can barely read Hebrew. It does this by stories, games, songs and by constant repetition and review in these various forms. The story is told at the beginning in English, with a few Hebrew words inserted. Little by little, more Hebrew is added as the child learns more, until very soon we meet a Hebrew story with a few necessary English definitions included. The songs are thoroughly childlike, are printed in Hebrew with simple music, and fit in perfectly with the other elements in the text.

This kind of a Hebrew book is a logical development of the present educational policy, to make school interesting, to make the children want to study Hebrew. It is likewise in accord with the tendency of teaching Hebrew as a living language, dealing with the interests and problems of the children themselves. Probably a child taught in this way will be at least as ready as the old-fashioned Talmud Torah youngster for the reading of Bible and prayer-book; certainly he will have far more love for the Hebrew tongue, far more feeling for it as a language, and will be considerably ahead in the use of Hebrew as a living medium of communication.

We may look forward eagerly to the continuation of this book, and to the growth of an entire system of Hebrew education on this new and promising basis.

LEE J. LEVINGER.

# Make War Debt Revision Achieve an Armament Holiday

## *A Simple Plan Which Spells Huge Tax Savings and Genuine Peace. A Way Out of the Depression.*

**Are the War Debts a blessing in disguise? In solving that problem can't we solve the age-old problem of competitive armaments? We can at least go far towards it. Listen to the program submitted by Salmon O. Levinson, distinguished publicist of Chicago—the man whom Briand called "the father of the Kellogg Peace Pact."**

---

The purpose of this appeal is to present a way out of the world depression, one that does not exclude or hamper other constructive measures, but one which we firmly believe is indispensable to any prompt solution of relief. We must seek such a source of relief for our national budget as will not only produce substantial reduction of existing taxation but will instill confidence and buying power by restoring decent values to the shrunken prices of our commodities, securities, and real estate. It has been estimated that these values have decreased 150 billion dollars in the last two years.

Fortunately such a solution lies at hand. It can be realized by a sound and strategic handling of the war debts. If the nations will agree to a holiday in armament construction until the world recovers from the depression, say, for the next four years, our savings will be enormous. Our own federal budget would thereby be cut down by 350 million dollars a year for each of the four years. At the same time the nations to agree to a progressive pro rata reduction of armaments so that at the end of the holiday they will be reduced to 50 per cent of their present status. A 50 per cent arms reduction would save our budget 300 million dollars a year. And of course the savings to the other nations would likewise be tremendous. With the armament holiday and reduction as a major condition, our plan provides for a final money settlement of the allied debts owing to our government, for the sum of 1 billion, 250 million dollars in four equal yearly cash installments, with adequate guarantees by all the debtor governments. Thus the United States Treasury would, under our plan, receive a total budget benefit of over 600 million dollars a year for the next four years and one-half that amount annually and indefinitely thereafter.

The original principal of the allied debts to us was 10 billion dollars. As we have already received 2 billion, 750 million dollars and our plan, details of which may be secured by writing World Peaceways, provides for an additional 1 billion, 250 million dollars, we will thus be receiving directly on our debts cash payments aggregating 4 billion dollars, or 40 per cent of the original principal.

In addition the money savings to the United States as a direct result of the arms holiday and reduction, continuing indefinitely through the years, will be incalculable as well as inestimable. Of course the same would be true of the other nations of the world. Here we have a wholesale community of interest.

With the vexing war legacies first cleaned up under an American program, the good will engendered by the debt reparation and armament adjustments will render the solution of the other important monetary and economic questions far easier and will ensure the success of the coming International Economic Conference.

(*Signed*) SALMON O. LEVINSON.

## WORLD PEACEWAYS

31 UNION SQ., NEW YORK CITY

**Write to your Senator and Representative that you indorse this plan. Wanted $1 from 50,000 friends of Peace to further publicize this message. Send your remittance to World Peaceways.**

**World Peaceways,**
**31 Union Square,**
**New York City.**

Here is my dollar. I am showing your appeal to friends with the hope that they, too, will respond.

Name .....

Address .....

City .....

## Jews in the "New Deal"

(*Continued from page* 230)

ington, he is a practicing attorney. He is well read in both Hebrew and English and is a devoted talmudist. It is claimed that his juridical method of attack is an outgrowth of his talmudic training.

A self-made man, the Congressman's story is the typical one of the immigrant boy who made good in America. Although a man of wealth, he lives simply. One of his great interests is Jewish education and he labors mightily in its behalf. He is a devoted public servant and a credit to himself and his people.

Isaac Bacharach of Atlantic City is one of the outstanding members of the opposition. Now serving his tenth term in the House, he is the senior Republican member of the Ways and Means Committee, the group that concerns itself with the "how" and "where" of taxation. An intimate of the late Speaker Longworth and Vice President John N. Garner, he was the third of a triumvirate that for many years controlled the Ways and Means Committee. During the last stages of President Hoover's administration, he often served as the White House negotiator in the House. Now, as a member of the minority, his voice may be somewhat stilled, but nevertheless will be one that will be listened to and heeded when finances are the topic of discussion.

One of the Congressman's pet theories is that the rich should be taxed more proportionately than the poor. Claiming that the rich have gotten richer and the poor have become poorer during the past few years, he repeatedly declared that the rich would have to pay and warned them that they had better do it cheerfully or they would be sorry. In the winter of 1931-32, he proposed such legislation.

Isaac Bacharach, or "Ike" as he is more familiarly known, is one of the three Bacharach brothers of Atlantic City who are reputed to have done much to build up the Playground of the World. One of the first Jewish families to reside in the seashore resort, the brothers have always been in the vanguard of its citizenry. Brother Harry has many times served the city as its Mayor, and brother Benjamin, who stayed out of politics, has been president of the local Chamber of Commerce.

The Congressman was born in Philadelphia and is 63 years of age. He was taken to Atlantic City by his parents when a boy. The family opened a small store and then, as they prospered, other stores. And it came to pass that the boys who had once delivered newspapers became important figures in the real estate world of the thriving resort town. It was the Bacharach family that first sponsored the idea of ocean front hotels. So good an idea was this that now only Chicago and New York have greater hotel facilities than Atlantic City.

Congressman Samuel Dickstein of New York City is an important figure in the House as Chairman of the Immigration and Naturalization Committee. It is particularly significant that a Jew should hold this committee chairmanship, for his predecessor was very hostile to all immigration, a subject close to the hearts of many Jews. In his capacity as chairman of this committee, Congressman Dickstein has well served the country. While immigration restrictions have been maintained, the Congressman has been a potent force in the humanization of the system. He has successfully introduced several measures that have for their purpose the reuniting of families previously kept apart by stringent and unsympathetic immigration laws.

In August, 1932, while on his honeymoon, Congressman Dickstein went to Poland to make a personal investigation of charges that the visas of six hundred immigrants were held up because of unduly severe tests, both mental and physical, about which charges of anti-Semitism had arisen. He made the personal investigation so as to either disprove the anti-Semitic charges or to see that conditions were remedied.

Congressman Dickstein is a New York City Democrat. He was born in that metropolis in 1885 and has lived there ever since. A graduate of the New York public school system and the New York Law School, he was admitted to the Bar in 1908. Before going to Congress he was a special deputy attorney general for the state, a member of the Board of Aldermen of the City and a member of the State Assembly. He is a member of numerous legal, fraternal and Jewish organizations. He is now serving his sixth term in Congress and besides his Immigration Committee chairmanship, he is a member of three other committees, Claims, Indian Affairs, and Revision of the Laws.

Sol Bloom is one of the most widely known of the Jewish Congressmen. Some claim he is too widely known—that in publicizing the Washington Bicentennial celebration he occupied too much of the spotlight himself. Certainly no one will deny that Congressman Bloom labored long and arduously, that he put over the celebration, and that ten million children and millions of adults were reminded of the patriotic lesson of Washington's life while the committee was making a half million dollar profit for the government.

Congressman Bloom, now serving his sixth term in Congress, has lived an interesting and exciting life. Born in Pekin, Illinois, he earned $1.25 a week in a San Francisco brush factory when he was eight years old; he was bookkeeper of the factory when he was eleven, superintendent at thirteen, treasurer of a theater at fifteen and built his first theater when he was seventeen. When he was nineteen he made a tour of the world and at twenty he was conducting a cooch show and was in charge of the famous Midway Plaisance of the Chicago World's Fair. Subsequently he acquired eighty music stores and the copyrights on pretty nearly everything except the Washington inaugural address. At fifty he retired with millions. And since 1923 he has spent his winters in Washington and his summers in Europe with his wife and his daughter Vera. This is a practice he will continue indefinitely, for his constituents re-elect him regularly with larger majorities each time and his money and his desire for travel seem endless. Only once did he miss Europe in the summer and that was the year he stayed in Washington to prepare for the Bicentennial celebration. He is 63 years of age and a member of the House Foreign Affairs Committee.

And now we come to the lone woman in the Jewish Congressional lineup, Mrs. Florence P. Kahn of San Francisco. She was elected to Congress in 1924 to succeed her late husband, Julius Kahn. She has been returned regularly ever since and is now serving her fifth term. She was the first woman member of Congress ever returned to the House for a second term. Mrs. Kahn, the Lady from California, is a well poised, witty and opinionated member of the House. She was one of the first "wets" and was for a time secretary of the anti-Volstead group in the House. She opposed prohibition be-

(*Continued on page* 254)

## German Anti-Semitism

(*Continued from page* 229)

ıccomplished fact. This followed he code laid down by Friedrich Ruhs, who occupied the chair of history at the newly founded Berlin University. He set up the theory of he Christian Germanic state, and herefore urged the repression if not he banishment of the Jews, and suggested that the Jews should be forced o wear distinctive dress.

Frederick William IV. of Prussia approved this view, and in a "cabinetsordre" of 1841 proposed to treat the Jews as a colony of foreigners who should be deprived of the municipal franchise granted them in 1812. Political ferment prevented this being enacted, but in 1844 Lasser broadened the anti-Jewish issue: "History proves that Semites do not possess the harmony of psychical forces which distinguish the Aryans. The Semite is selfish and exclusive." Hermann Wagener advocated the same theory in 1857, the return of the Jews to a condition of helotry, to live on sufferance, to be denied citizenship, to pay protection-money and the Jewish poll-tax. The passage of ninety years has sharpened the edges of motivation and method.

The revolution of 1848 convulsed all Europe. Graetz describes the situation in significant words: "An intoxicating desire for liberty came over the nations of Europe . . . among other demands was that of the emancipation of the Jews. In all popular assemblies and proclamations, the despised Jews of yesterday were admitted into the bond of 'Liberty, Equality and Fraternity.'" The Jews, in proportion to their numbers, were more identified with the actual revolution in Germany and Austria than any other group. In the Vienna Wahring cemetery there is a tombstone with no other inscription than the figure "26," the age of Hermann Jellinek, brother of the celebrated rabbi. He had been a storm center in Leipzig and Berlin, as well as in his native Vienna where he was court-martialled and shot for his share in the revolution. In Germany the revolution was successful and four Jews were elected to the National Assembly convened in Frankfort-on-the-Main. Gabriel Riesser, one of the four, became one of the vice presidents of the Assembly and served conspicuously. He was a firm advocate of the theory that the Jews are a sect. The constitu-

(*Continued on page* 246)

In the Bernese Oberland.

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## Lewisohn and Wasserman

(*Continued from page* 231)

*The Saint* deals with a favorite theme of the author. It is the story of a young man, Leon Birnbaum, who breaks away from "progressive" Jewry, from wealth and reform to poverty and orthodoxy, an orthodoxy, however, which does not exclude the genuine reforms of the day. It is equally the story of an old man, the father, Nathan Birnbaum, who flirts with "ethical culture," considers science a God, and thinks of facts as something incontrovertible. He has exchanged an old set of superstitions for a new. But we all know what happened when Aladdin lost his old lamp. Mere facts are deadening, and science can never comfort man in the way of religion. Leon found in orthodoxy a revivifying influence, because he considered Judaism at its source, where its life is; he found it in the spirit and not in the law. For old Nathan, who dreamt of a son to carry on the house of Birnbaum, this was a tragedy; and when the son died in doing works of great zeal the elder Birnbaum toppled, because he belonged to a stiff-necked people, and if life could not unbend him, death could certainly break him, all the more as in the penultimate moments he seemed on the verge of realizing, perhaps did actually realize, that his son had chosen the better part. A fine conception, yet it seems to me that the author had not wholly succeeded; the figures of the story are too neatly juxtaposed, the scaffolding is in evidence, and the plea is a little too conscious.

The relative failure of *The Saint* may be seen when the story is compared to the story which follows. *Bolshevik* is wholly a success, and a no mean one. (Why is it, by the way, that most artists are better in describing a bad man than a good one?). The theme is a difficult one, but handled with consummate art. How did the son of a Chassid (of all people!) become a fiery Communist bent on destroying his own people? The question really provides its own answer, as the author in over fifty pages of creative analysis carefully shows. Who if not the son of a zealous people should turn Communist? Should not a great virtue, in given circumstances, provide a great fault? Inner fires having no proper egress have a way of turning on their possessor. Jan Zorn, while still a child, was beaten by his own father, and spent a wretched youth contending with the brutality of the world. He was warped in body and soul, and what might have been great love became great hate. It took Masha, a miserable prostitute, a sort of spiritual sister of Dostoevsky's Sonya, to tell the truth about Jan. "No one would let him give love," she said, "so he gave hate." It has been truly said that every country has the Jews it deserves; the wider implication of Mr. Lewisohn's tale is that a country which did not know how to appraise its Jews — and to this day persecutes those who cling to religion — amply deserves its inverted Jews, that is, Communists. Jan Zorn, the Communist, bent on destruction, is indeed an inverted zealot, a Chassid.

A Jew worth his salt cannot bear to do anything insignificant. Mr. Lewisohn's message to Jewry is that it can be significant only by remaining itself. He sees in the idea of assimilation an illusion, at best a romantic notion remote from experience. He has devoted much earnest effort in his books to dispel it. He returns to the theme in *This People* and presents it better than he has done before. I have already referred to *The Saint*. Even more convincing is the study called *The Romantic*, in which a Baron of Jewish blood—his ambitious father had caused him to be baptized a Catholic—dreams of his becoming one of the Carpathian people, whose cause he espoused. Willingly and easily he would forget that he is a Jew, but then it doesn't depend on him at all; it is the others, those whom he would befriend and help, who don't allow him to forget his birthright—no, not for a single instant! Only in a crisis, which forms the prelude to his death by betrayal, does the Baron grasp the truth, and his heart returns to the faith of his fathers, which in a deeper sense he has never left.

Mr. Lewisohn apparently did not arrive at his conclusions, again and again reiterated in his books, by theory. He was almost forty before he spoke a word for his own people. Hard experience during those earlier years drove him to form opinions he was so challengingly to express later. For one thing, he learned that American universities did not want a Jew, be his culture ever so broad. They refused him a place on their faculties. That America should have administered the bitter dose was in the nature of a shock. Ultimately he did find a place on the faculty of Ohio State University, only to be dis-

issed for his pacifist views during ie reign of war hysteria. Mr. Lewi-)hn was consistent; the mission of srael is, above all, peace. But time as its ironies, its revenges. One ees Mr. Lewisohn again and again allying forth from his Jewish for-ress to issue challenging pronounce-ients on matters not specifically ewish, and he is listened to with iore respectful attention than the xperts at the universities which ave refused him entrance to their aculties. No book of criticism on merican literature in recent years as received such attention and ppreciation as his *Expression in merica.* Without entering into the ierits or demerits of this work—I ersonally cannot agree with all of Ir. Lewisohn's judgments—the sig-ificant fact is that the author's Jew-sh consciousness, or, if you like, ubconsciousness, dictates the way f approach; in the ultimate sense, iterature to him is "moral research, road to salvation, the bread of ife."

The same definition can be applied o the books of Jacob Wasserman. ll of Wasserman's novels are in the ature of a quest for truth, are earn-stly concerned with the meaning of ife. In childhood he is said to have onceived a repugnance for the Old estament, which he thought con-ained too much bitterness, and later, vhile still at school, he dipped into he New Testament and found ideas nd a tenderness there more in ac-ord with his own temperament. here was no question of turning hristian; Moses was a Jew, but so vas Christ; it was not the dogmas f the Christian church which inter-sted Wasserman, but the intense hu-nanity of Christ, the better part of whose doctrines, as Mr. Lewisohn oints out in *Mid-Channel,* were tra-itionally received from his Jewish redecessors and are, or should be, cceptable to every reasonably in-tructed Jew. The German author s scarcely less aware than the Amer-can of the difficulties of the Jew in he environment of Gentiles, of which he Jew has striven to become a part. Listen to Warshauer in *The Maurizius Case*:

"... I do not love the Jews ... To say that I did not love them was only one-half the truth. The whole truth is that I loved the others, those on the other side. This is not infre-quently the case; the repudiated loses his soul, wastes it upon those who repudiate him. A very Jewish situa-tion. ..."

Here we have the case in a nut-shell. What is interesting about this statement is that the situation it de-scribes forms the point of departure for both writers, who go in opposite directions. Unlike Lewisohn, Was-serman is not content to take refuge behind the impregnable walls of Ju-daism, but sets forth to explore the illimitable spaces opened up by the modern spirit of inquiry. Naturally, the quest draws into mysticism, a mood intensified by his early admir-ation for Spinoza; and psychology and sociology, both pre-eminently Jewish studies, are not absent.

Another Jewish characteristic in the matter of expression, as one critic has pointed out, is his grandiloquent imagination, a survival doubtless of his Oriental origin, and reminiscent of Disraeli; even in his realism he sometimes takes flight into the realms of Oriental fable.

It is not astonishing that Wasser-man has been criticized for the chaos and confusion of his work. On the one hand, he has attempted to be-come the modern Balzac. "My aim is to pack the whole complex modern scene into my books," to use his own words. On the other hand, he has, in a spiritual sense, tried to be the contemporary Dostoevsky. It is an open question as to whether the first or the second urge has brought him the greater creative success. It is generally agreed that not even in *The World's Illusion* has he quite reached the heights touched by the author of *Karamazov Brothers.* He has per-haps conceived a world of greater immensity than the Russian; books like *The World's Illusion, Caspar Hauser, Triumph of Youth, The Mau-rizius Case, Doctor Kerkhoven,* and others, form a fictional history of our own time and of its spiritual conflicts, the like of which has not been attempted by any other writers, and it is all done with characteristic Germanic thoroughness. There is no exaggeration in applying the word "epic" to his creative productions. Above all, his books have one quality which may be described as "Mes-sianic," therefore characteristically Jewish in their motivating force.

Lewisohn and Wasserman stand for two contradictory, if you will, yet complementary forces in modern Judaism; separately they have their own significance, together they tell of what goes on within and without; there is some deep connection be-tween these two forces animating Jewish writers, prophets of our own time.

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## German Anti-Semitism

(*Continued from page* 243)

tion gave the Jews equality.

"But the joy was short lived. The larger states were by no means minded to be bound by the 'fundamental rights' which they refused to proclaim as law. . . . It was small comfort to the Jews that the privilege of sitting in the legislatures was not taken from them when by arbitrary interpretation their civil rights were constantly infringed. Jewish emancipation in Prussia, Austria and the smaller states was allowed to remain on paper, but was far from actual." So conclude Margolis and Marx in their "History of the Jewish People" (pp. 657-8). In fact the emancipation of 1848 was, as Max Nordau described the French-Jewish emancipation, a case of mathematical logic applied in politics lacking all fundamental popular consent. Across it had run the full current of the "Hep, Hep" persecutions started in 1819, of an immigration which had refounded a considerable number of Jewish communities in towns where there had been no Jews for several hundred years, and of the resistance to the abolition of the "more judaico," or Jew's oath, administered in a manner to evince the popular contempt and dislike of the Jews. In many places this oath was not abolished until 1868. In most of Europe 1848 was regarded as the "mad year"; it took two decades to register its political gains. By that time anti-Semitism had recovered its aplomb in Germany, witness Richard Wagner's "Jews and Music," in 1869. This particular effort missed fire because the German government had set itself out to win the support of the Jews in Alsace in the approaching struggle.

The Franco-German war witnessed a repetition of the loyalty and devotion the German Jews had shown in the Napoleonic Wars; but once Germany had passed successfully through that struggle and become an empire, the old attacks were renewed. In 1871 the Jews were collectively held responsible for the wickedness of the Jesuits, just as at the Peace Conference of 1919 they were held responsible for the attitude of the Allied Powers. In 1872, Lasker was attacked as a Semite, and Ludwig Bamberger was told that the German Michel would not allow himself to be taught Teutonism by a Jew. The battle of pamphleteering continued till 1878 when Prince Bismarck threw over his assumed liberal principles and returned to his original reactionary policy. Bismarck had used the Liberals, which included the Jews, in founding the empire. That task accomplished, he disposed of his allies. After the Berlin Congress the Reichstag was dissolved — how events repeat themselves!—and the election of July, 1878, brought an accession of conservative strength.

July 30, 1878, may be regarded as the natal day of the newer form of Jew-baiting, anti-Semitism. The German Conservative party had been created in 1876, on a distinct Christian School and State platform. To gain strength in 1878, the conservatives organized the Christian Socialist Party which accepted a synthesis of socialism and nationalism. Court Chaplain Adolph Stoecker headed this new group which sought "to provide a vent for the political dissatisfaction of the people." How little change, even in political designations, between 1878 and 1933! At the beginning of the century Goethe had given the Anti-Semitic cause moral and intellectual strength. In 1879, Heinrich von Trietschke came to its aid with the slogan: "the Jews are our misfortune." The response was a demand for preserving the denominational character of the schools, and minor anti-Jewish riots in Berlin in 1880. Again there was talk of restricting the political and civil rights of the Jews. So bitter was the struggle that Professor Virchow accused the government of providing secret funds to defeat the Jewish deputies.

By this time anti-Semitism had reached its intellectual up-swing. The chauvinism of the early romanticists had been translated into new terms. Schopenhauer's metaphysical anti-Semitism—the Jews were a low and degraded race because they were optimists—was explained by Max Stirner in a new theory of history. Humanity, he held, had passed through two stages, that of antiquity during which it endeavored to erase the negroid taint in its soul, and the second, the era of Mongolianism, the period of Christianity. The Jews, he said, had not passed out of the Negro soul stage. Duhring advanced this concept a step further. The Semitic concept of life, he said, was wholly unacceptable to the Nordic spirit and he therefore called for the elimination of Christianity as the "second aspect of Hebraism." Nietzsche followed this by contrasting the Nordic concept as the "ethics of masters" whilst the Christians had copied from the Jews the "ethics of slaves." Ethnological anti-Semitism found a handmaiden in economic anti-Semitism which was a ready-made explanation of the industrial change which, with its higher wages, annoyed the Junkers. W. Marr combined the two theories by adding a third, the political factor, in his "Victory of Judaism over Germanism."

Supported by an aggressive press the battle of pamphlets which ran into hundreds, all in the same tenor, achieved a victory. The average German found in these utterances of the "best minds"—it would be futile to deny the influence of Schopenhauer, Trietschke, Hegel and Duhring—a proud rationalization of his natural prejudices. He, in his native state—so runs the Nordic argument —was the perfection of humanity. The Jews were a blemish, an enemy, a possible destroyer. All this was ammunition for Stoecker, who was the court chaplain to William II. Un-

ier his leadership anti-Semitism be-ame a political issue, first in mu-nicipal elections. Boycotts and dis-franchisement of the Jews were pro-posed. The vindictive logic of Stoecker went to the length of cast-ng ridicule upon the grandchildren of the converts of 1830, and of point-ng to them as the most dangerous enemies to Germanism. Riots oc-curred in 1881 in Neustettin, Prus-ia; in 1881 and in 1884 the Bavarian Diet heard the demand: "Shoot or hang every Jewish peddlar." More practical, and in line with the latest phase of the boycott, was the decision n 1883 of Christians to refuse to take he oath before Jewish judges. In 892 the segregation of Jewish chil-iren in the public schools was suc-essfully averted.

Bismarck's part in all this agitation was simple. He was a born anti-Semite. He had no use for the Jews when they ceased to be subservient o his policies, so he encouraged Jew-hatred, but never permitted the urbulent elements to get the upper-hand. His philosophy was sum-marized when he said that the Con-servatives in fighting Socialism with anti-Semitism "had used the wrong insect powder."

In 1890 Ahlwardt displaced Stoeck-er as leader. The patriotic issue was raised, and though Ahlwardt was convicted in a trial of falsehood he became more popular then ever. A Jewish historian errs when he says: "As late as 1840 there was a ritual murder case in a Prussian com-munity." It was as late as 1893 in Xanten and still later, in 1900, in Konitz, West Prussia.

In 1891 the Verein zur Abwehr des Antisemitismus began its labors in Berlin and the curious can find in its weekly publication hundreds of in-stances of anti-Semitic pin pricking. More impressive, however, than these instances and explanations, is the fact that it was at this time that the first form of the spurious "Elders of Zion" made its appearance in Ger-many. It took the form of an alleged address by an English chief Rabbi named Readclif in which the Jews were advised how to obtain control of the world. This fabrication first appeared in a novel entitled, "Gaete, Dueppel, Warsaw."

The twentieth century, which in Germany had started with a con-tinuation of the Konitz Blood Accusa-tion trials, saw until the World War no surcease in anti-Semitism, though under the pressure of other incidents much escaped public attention. In 1901-2 the Jews of Germany or-ganized for their mutual protection and founded a Gemeindebund, whilst the Central Union of German Citizens of the Jewish Faith protested against the debates in the Prussian Diet where the disfranchisement of the Jews was again discussed. For the next year we quote a few apt sen-tences: "The most serious feature in the life of the Jew in Germany is not the raving of the political anti-Semite, but rather the deep-seated dislike, jealousy and fear, which can treat with indifference or even pal-liation, all the countless acts of ad-ministrative injustice by which the career of the unconverted Jew is constantly crippled . . . A comparatively new feature of uncertain menace is the Judenreines Haus, a move in the direction of ostracism of which it is difficult to foretell the future." (American Jewish Year Book 5664.)

In the decade that followed, polit-ical anti-Semitism reached its low ebb, in part because the liberals had been crushed. Politically the Jews had lost influence in internal affairs, but were extremely useful in the im-perial adventure on which Germany had engaged. How useful, is made clear in Paul Nathan's biography, where it is calmly stated that the Hilf's Verein was practically created at the insistence of the government.

The events of the first war years have not been detailed, but in De-cember, 1917, the Frankfurter Zei-tung reported that anti-Semitic or-ganizations were preparing for an active post-war campaign and a work entitled "A Knife for the Jews" was being distributed in hundreds of thousands of copies.

Right in the heart of the war there-fore the weapon of offense was forged, which Hitler five years ago revised as "the night of the long knife," providing adequate back-ground for that horror, which on March 4th, expressed itself in the fear of a general massacre of the Jews. Count Puckler had in 1900 urged that the Jews be cudgelled out of Germany; the Brown Shirts selected a keener weapon. In 1918 the "Deutschvoelkische Blatter" stated that the time had come to make war on the Jews. In the Reichstag anti-Jewish measures were urged and in May, 1918, the dis-franchisement of Jews was debated for two days in the Prussian State Parliament.

The knife, the boycott and dis-

(*Continued from page* 249)

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# Our Readers Have Their Say

*(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)*

## NEGRO JEWS IN AMERICA

(In the November, 1931, issue of the B'NAI B'RITH MAGAZINE, Mrs. Israel Davidson had an article on Falasha Jews. The January, 1933, issue contained an article by Alan Green on Negro Jews in America, to which Mrs. Davidson, in a letter to the Editor, took exception. A copy of her letter was sent to Mr. Green, who sent in an answer. Mrs. Davidson's letter and Mr. Green's answer follow.—EDITORS.)

*Editors, B'nai B'rith Magazine:*

I have read Mr. Green's article in the January issue of the B'NAI B'RITH MAGAZINE, and I state most emphatically that the author evidently knows nothing whatever about his subject. He has probably taken the word of "Rabbi" Kohl, who is the source of all his information. The fact is, *there are no Falasha Jews in America today.*

Any number of colored Jews have tried to fasten their ancestry on to the Falashas in order to obtain an interest in their pseudo-Judaism. We have a number of such groups right here in New York. One has only to compare them in looks with the one Falasha who was in New York last year, and who has since returned to his native land, to realize the difference. Culturally these negroes are not Jewish at all. Their leaders find Judaism a good business and seek converts in order to get the Jews of America to help them financially.

The way in which your author has used the material of the American Pro-Falasha committee and garbled the accounts of the Jews of Abyssinia with what he has learnt of the element of colored Jews that have tagged themselves on to the Falashas, is nothing short of nasty journalism. It will most seriously injure the cause of these forgotten Jews (real Jews) in Abyssinia if they are identified with these colored Jews (?) of America.

MRS. ISRAEL DAVIDSON.
*New York City.*

* * *

*Editors, B'nai B'rith Magazine:*

I was very much interested in the letter you sent me concerning my article, for it gave me an added insight into the problem. It seemed to imply the beginnings of an attitude of white American Jewry toward the Negro Jew, an attitude which would look with favor on aiding the Jews of Abyssinian birth, but not upon aiding those born elsewhere in Africa. I want, therefore, to take up both the specific question brought up and the important implication of the question.

As to the question, "Are there any Abyssinian Jews in America?" there are definite indications which would lead one to the belief that there are. Rabbi Kohl, in a personal interview with me, in July, 1931, stated that he was born in Abyssinia. He further stated that his uncle, Rabbi Reichleiu, was among the first Abyssinian Jews to come to America, and further that there are some thousands of Abyssinian Jews in America. Rabbi Reichleju spoke of himself as belonging to the Abyssinian Jews and gave a similar estimate of their number. An article by Carl Helm in the *New York Sun* of January 29, 1929, (p. 6) indicated that there are Abyssinian Jews in New York City. An article in the *Jewish Morning Journal* of January 15, 1929, stated that "most of the Negro Jews are strangers and come from Abyssinia . . . and other Negro colonies in Africa." (Translated from the Yiddish.) In the New York *Amsterdam News* of January 13, 1932, Ben Abraham Aikin, secretary of the Moorish Temple, was thus quoted: "Most of the Negro Jews of today come from Abyssinia."

Now, none of this is conclusive evidence. But in order to establish perfectly the case one way or the other, one would have to examine the credentials of all these people who claim to be Abyssinian Jews. This, I believe, would be unwise, because it would certainly be interpreted as an indication of great unfriendliness on the part of the white Jewish community.

This brings me to the general implication. It may very well be that some of these people who claim to be "Abyssinian" Jews use the word loosely and include, wrongfully, to be sure, dark Jews who were born in neighboring sections of Africa. Yet the fact would remain that these people identify themselves with the Abyssinian Jews (and thus with the whole Jewish community) and accept the traditional explanation of their origin as deriving from the union of King Solomon and the Queen of Sheba (the tradition extant among the Abyssinian Jews, as told in my article). Therefore, while for the purpose of historical accuracy I should certainly want to have the place of their origin definitely established, there is yet good reason for treating these people with no less consideration now than if the evidence were clearly before us that they are Abyssinians. But even if the case were perfectly clear that there are no Abyssinian Jews in America, the entire import and significance of my article would remain for the reasons I have indicated above.

*Cincinnati, Ohio.* ALAN S. GREEN.

* * *

## A JEWISH HOUSEHOLD NECESSITY

*Editors, B'nai B'rith Magazine:*

A few issues of the B'NAI B'RITH MAGAZINE read, and the periodical becomes a Jewish household necessity. It contains articles interesting, entertaining, educational. In short, devoted as it is to matters of interest to Jews, it necessarily covers all subjects. But I found for it a use aside from mere perusal and enjoyment.

As a leader of a group of Jewish college students, I found in its pages many articles and statements which served as the basis of discussion and debate. This in turn led to a deeper study of Jewish life, historical, philosophic, literary, temporal. This leads me to believe that the efforts of the editors accomplished more even than had been anticipated. May the MAGAZINE have the success it so richly deserves!

KATE WEIS (MRS. SOL S.) KISER.
*Indianapolis, Ind.*

* * *

## A LIBERAL MINISTER

*Editors, B'nai B'rith Magazine:*

The forces of secularism are altogether too grave to be splitting hairs concerning the differences of our religions. The issue of the hour is whether we are going to have a religion at all. B'nai B'rith votes on the side of the spiritual life. Congratulations. And every high achievement to you in this splendid undertaking. May the response be such that you shall be able to save for the Covenant of Israel vast numbers of these splendid Jewish students who wander in ethical confusion and religious darkness. Your work IS important. May it gain increasing recognition among your people.

*Columbus, O.* ROBERT LEONARD TUCKER,
*Minister, Indianola Methodist Episcopal Church, and Director, the Wesley Foundation at Ohio State University.*

* * *

## MAGAZINE USED BY LODGE

*Editors, B'nai B'rith Magazine:*

I want to compliment you on the B'NAI B'RITH MAGAZINE. I look forward with great interest from month to month in anticipation of its arrival. I think that it is the outstanding anglo-Jewish publication in this country. It is highly thought of among the members of Denver Lodge No. 171. Quite often it is referred to on the floor of the lodge room.

Best wishes for continued success.

*Denver, Colo.* SIMON J. HELLER.

## JEWISH CALENDAR

**1933**

| | |
|---|---|
| **Fast of Esther | Sat., Mar. 11 |
| Purim | Sun., Mar. 12 |
| Rosh Chodesh Nissan | Tues., Mar. 28 |
| 1st Day of Passover | Tues., Apr. 11 |
| 8th Day of Passover | Tues., Apr. 18 |
| *Rosh Chodesh Iyar | Thurs., Apr. 27 |
| Lab B'Omer | Sun., May 14 |
| Rosh Chodesh Sivan | Fri., May 26 |
| Shavuoth | Weds., May 31 |
| | Thurs., June 1 |
| *Rosh Chodesh Tammuz, | Sun., June 25 |
| Fast of Tammuz | Tues., July 11 |
| Rosh Chodesh Ab | Mon., July 24 |
| Tisha B'Ab | Tues., Aug. 1 |
| *Rosh Chodesh Elul | Weds., Aug. 23 |

NOTE: Holidays begin in the evening preceding the days designated.
* Rosh Chodesh also observed the previous day.
** Fast observed on previous Thursday.

## German Anti-Semitism

(*Continued from page* 247)

franchisement have been constant thoughts to anti-Semitic leaders from the war years on. They have, however, had to wait upon political events for the opportunity to enact their roles. Here again we have an interlude which is a mere repetition of history. The hell's broth of anti-Jewish hate was at the boiling point towards the end of the war. Fraternization in the trenches had bred ill, not good-will. The revolution, however, overthrew the imperial regime and Germany passed through a storm, in which, as in 1848, the Jews more than ever came to the fore. A Jew drafted the Weimar constitution. A Jew, Kurt Eisner, was elected President of the Bavarian Republic. A dozen Jews were elected to the new Reichstag. A score of incidents attest the idea that the Jews felt they were helping to remake Germany and winning their way to equality. Germany wished otherwise. On the corpses of Ballin, Rathenau, Rosa Luxembourg and Kurt Eisner, the Brown Shirts began their fatal march.

## Justice Benjamin Cardozo

(*Continued from page* 233)

Cardozo searches for a truth more universal than that of any creed. "The submergence of self," he writes, "in the pursuit of an ideal, the readiness to spend oneself without measure, prodigally, almost ecstatically, for something intuitively apprehended as great and noble, spend oneself one knows not why—some of us like to believe that this is what religion means. True, I am sure, it is that values such as these will be found to have survived when creeds are shattered and schisms healed and sects forgotten and the things of brass and stone are one with Nineveh and Tyre."

Behind the badges of external faith there lie deeper ideals to which Benjamin Cardozo has been loyal, as a man and as a judge. In the passionate intensity and the courage of his quest for justice, there glows the spirit of Isaiah and Daniel and Amos. Characteristic of the ideals of his race is the devotion with which he has submerged his whole being in his appointed task, denying himself recreation, foregoing the amenities of society, begrudging himself even the hours of rest.

The Jewish ideal of family solidarity illumines not only Justice Cardozo's personal life, and particularly his life-long devotion to his invalid sister, but as well many of his most noted decisions in the field of domestic relations. And in Justice Cardozo's defense of the right of Communists to hold and expound views he believes to be erroneous, he has given eloquent expression to the lesson which the whole history of Judaism exemplifies, the lesson of the futility of oppression and persecution directed to beliefs that men hold with sincerity and passionate conviction.

To get a true picture of the man who has never wilfully given cause for personal publicity, one must turn to Cardozo's own writings. In them and through them one gleans a glimpse of the ideals that have moulded his judicial career.

Chief among these ideals is the vision of law as an instrument adaptable to the changing needs of a changing society.

> "The process of judging is a phase of a never-ending movement and something more is exacted of those who play their part in it than imitative reproduction, the lifeless repetition of a mechanical routine."

The legal philosophy of Justice Cardozo is marked by sensitiveness to what he has called "the agitations and promptings of changing civilization demanding outlet and expression in changing forms of law, and a jurisprudence and philosophy adequate to justify the changes."

This sensitiveness, combined with the innate modesty of Justice Cardozo's spirit, has made him ready to admit that the history of government by the judiciary in this country has not been an unmixed blessing, that courts are not always properly equipped to deal with complicated social questions upon which they have assumed to pass, and that the legitimate growth of society has been hindered by reactionary decisions.

> "Some of the errors of courts have their origin in imperfect knowledge of the economic and social needs to which a decision will respond. In the complexities of modern life there is a constantly increasing need for resort by the judge to some fact-finding agency which will substitute exact knowledge of factual conditions for conjecture and impression."

Striking, indeed, is the candor with which he confesses the error of an earlier decision of the Court of Appeals that had held unconstitutional a statute restricting "liberty of contract":

> "The needs of successive generations may make restrictions imperative today which were vain and capricious to the vision of times past. Back of this legislation, which to a majority who decided *Wright* v. *Hart* seemed arbitrary and purposeless, there must have been a real need. We can see this now, even though it may have been obscure before. . . . We think it is our duty to hold that the decision in *Wright* v. *Hart* is wrong."

With this philosophy, Justice Cardozo, sitting on the bench of the United States Supreme Court, is not likely to join the ranks of those who have hindered or nullified, in the past forty years, important measures of basic social reform that Congress has passed, from the Income Tax Law and the anti-injunction provisions of the Clayton Act to the Child Labor Law and the Minimum Wage Law.

This does not mean that Justice Cardozo is a radical, even in the mild sense in which that term may properly be applied to Justice Brandeis. Indeed, the applause with which conservatives greeted President

(*Continued on page* 255)

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# NEWS OF THE LODGES

## California Lodges Fly to Help Quake Victims

A FEW minutes after the first shock of the series of earthquakes which wracked California a few weeks ago, B'nai B'rith members were started on relief work. Officers of District No. 4 in Los Angeles immediately contacted keymen in the affected communities, and then proceeded to Long Beach. A B'nai B'rith Relief Station was immediately set up at Temple Israel, and within a short time food supplies began to arrive. The very next evening a meeting of officers and leaders of lodges and auxiliaries in Southern California was called; 100 attended. A relief committee was formed. The following morning truckloads of food, clothing, cots, bedding, and other supplies were on their way to the stricken area, and distributed from the B'nai B'rith Relief Station.

When Edward A. Zeisler, secretary of District No. 4, arrived in Los Angeles three days later, there was no further need for food supplies, but the work of rehabilitation loomed large. Brother Zeisler writes that "the press reports did not begin to convey the extent of the damage." B'nai B'rith National Headquarters in Cincinnati had sent $2,500, and the work of members of the Order in rehabilitation was as efficient and unselfishly accomplished as in the direct relief.

* * *

DR. I. I. HIRSCHMAN, past president of Huntington (W. Va.) Lodge No. 795, and one of the most prominent and active citizens of Huntington, has resumed his medical work after an illness of three months. He was welcomed by the local newspaper, which, in an editorial, rejoiced "that Dr. Hirschman again is restored in body and strength and once more capable of rendering that distinguished service to the community which has commanded for him the confidence and esteem of his fellows in years gone by."

* * *

THE Degree Team of Louis Marshall Lodge, East Chicago, Ill., initiated new candidates into Adolf Kraus Lodge No. 72, Chicago, at a recent meeting of the last-named lodge.

Major General Frank Parker, Commander of the Sixth Corps Area of the U. S. Army, was principal speaker.

* * *

## Western Auxiliaries Get Many New Members

AUXILIARIES in District No. 4 have been waging an enthusiastic membership campaign from British Columbia to San Diego, and from the Hawaiian Islands as far east as Salt Lake City. Initiations were held in most of the cities having Women's Auxiliaries.

Outstanding was the initiation of 50 members by the Pearl G. Rubenstein Auxiliary No. 102, Los Angeles. It was the largest class in the history of the Women's Grand Lodge of District No. 4, and was named in honor of Faye Papock, the outgoing president. The attendance record was broken at this meeting, and many Grand Lodge notables attended as well as visitors from neighboring lodges, including Mrs. Birdie Stodel, past president of the Women's Grand Lodge; Bessie Schwab, member of the advisory board; Tillie Kalman, president of Santa Monica Auxiliary No. 75, and a delegation of members of Los Angeles Auxiliary No. 11, headed by its president, Esther Strimling, Rose Pullman, organist, and Jennie Blumberg.

Thanks to Elizabeth Polim, ritual chairman, the ceremony of initiation was beautiful and impressive. She was assisted by Betty Stone, Henrietta Dorsk, Mrs. Jacob and Bea Ratner, and Marilyn Segal.

Santa Monica, with only a small Jewish community to draw from, nevertheless initiated 22 new members into its Auxiliary, while the group in Pasadena added 26.

It is interesting to note that San Francisco Auxiliary No. 1 claims 1,000 members.

## Louis Cohen Completes Tour of His District

LOUIS COHEN, president of District No. 7, has just completed a job which is well-nigh unprecedented in B'nai B'rith annals. He has visited every lodge in his entire District, which consists of seven large states!

Brother Cohen separated his work into states. During his recent tour of Louisiana he was accompanied by Rabbi Israel Gerstein, of Shreveport, state chairman of Louisiana. Brother Cohen's simple but powerful presentation of the principles and achievements of the Order infused a new faith and enthusiasm into his audiences. Many languishing lodges were revived, and live ones spurred on to even greater activity.

Tulsa Lodge is a notable example. The lodge enrolled 100 new members.

Several of the state units, as a result of the amendment passed at the last District convention, held their conferences during April.

* * *

## Julius Houseman Lodge Shows Activity

BROTHER BERNARD FINE, of Julius Houseman Lodge No. 238, Grand Rapids, Mich., annually directs a musical revue presented by the local A. Z. A. This year an unusually successful production was staged.

The lodge weekly listens to economists, engineers, bankers, business and professional men at its Tuesday Luncheon Club, of which Brother Harry Shulsky, former secretary to Judge Irving Lehman of the New York Circuit Court of Appeals, is chairman.

Fortnightly social meetings arranged by Brother M. M. Weiss, president, have been meeting with great success. The B'nai B'rith Chess Club, recently organized, has just held its first tournament.

* * *

THOUSANDS of A. Z. A. boys throughout the country took complete charge of religious services in more than 100 cities during the first week-end in April in celebration of International A. Z. A. Sabbath.

## 00 ATTEND COMMUNITY SEDER IN CAMDEN

WO HUNDRED persons attended the first community Seder in the ate of New Jersey when Camden dge No. 915 celebrated Pesach on pril 11 with such an affair.

Leon H. Rose, past president of the dge and president of the New Jer- y B'nai B'rith Council, conducted e Seder in its traditional, orthodox anner, although every song, symbol d practice was clarified and ex- tained for the benefit of those un- miliar with the service. Hagaddahs Hebrew and English were sup- ied all the guests and were re- ined as souvenirs. Motion pictures ere taken of the entire service.

The committee in charge com- rised Harry Landis, chairman; arry W. Markowich, N. U. Katz, and eon H. Rose.

* * *

THE Luncheon Club of Los Angeles Lodge No. 487 is being recognized s an outstanding institution of outhern California. This is what a olumnist in a recent issue of the *'nai B'rith Messenger* (which is *not* B'nai B'rith publication) had to ay:

"You may look for the B'nai B'rith uncheon Club to become the out- tanding institution of its kind, Jew- sh or Gentile, in Southern California. . Why? For these reasons: (1) The nen behind the B'nai B'rith in this ommunity are interested. (2) The 3'nai B'rith Luncheon Club has the roper leadership in Charles Dell Rubin, a brilliant, intelligent, and nodest gentleman with whom it is a leasure to do business. (3) A lunch- eon club is the natural hour in the lay for the discussion of profound roblems. . . . I am not so sure that he Manchurian problem would not ind the beginning of its solution at an unostentatious B'nai B'rith meet- ng."

This last remark was prompted by he fact that Consul Kiang of the Chi- nese Republic was a recent speaker on that very subject at the club. The ollowing week Manchester Boddy, editor of the *Illustrated Daily News,* spoke on "Present Economic Condi- ions."

* * *

A LARGE crowd attended the Host Night meeting of North Shore Lodge No. 1056, Chicago. The lodge had a splendid program prepared, which was enjoyed by all present.

ON six successive Sunday nights Rabbi Lee J. Levinger, Director of the B'nai B'rith Hillel Foundation at Ohio State University, spoke in various Columbus, O., Christian churches and young people's societies. Three were Methodist, two Presbyterian, and one Baptist. The subjects ranged from Palestine to a philosophy of marriage and the race problem in the United States.

* * *

## Zion Lodge is Host to General Committee

THREE HUNDRED members, their wives, and guests attended a recent meeting of Zion Lodge No. 62, Columbus, O., in honor of the General Committee of District No. 2, which met in Columbus.

Brother Edwin J. Schanfarber, past president of District No. 2, presided, and called upon the following members of the General Committee to speak: Justin L. Sillman, of Zion Lodge; Louis Cohen, of Louisville, Ky.; Louis Kranitz, second vice president, of St. Joseph, Mo.; Joseph Cohen, first vice president, of Kansas City, Mo., and Samuel Goldstein, president of the District, of Lorain, Ohio.

Sidney G. Kusworm, of Dayton, O., member of the Executive Committee of the Order, climaxed the meeting with a splendid and inspiring address on the work of the Anti-Defamation League.

Students of the B'nai B'rith Hillel Foundation at Ohio State University offered a short musical program.

* * *

## Manhattan-Washington Plans Music Groups

THE "Art-Musicale Group" of Manhattan-Washington Lodge No. 19, New York City, is planning a series of musicales and entertainments. It is hoped that eventually an orchestra, a trio, and a quartette may be formed from among the members and their families. Dr. Aaron N. Gorelnik, who is responsible for a musical group in Beyrout, Syria, which recently celebrated its tenth birthday, will have charge.

* * *

CLEVELAND LODGE No. 16 cooperated with the Alumni Association of the Cleveland Jewish Orphan Home in staging a giant bazaar at Bellefaire. Approximately 3,000 attended, and $1,000 was realized, which was turned over to the Orphan Home.

## English Lodge Inducts Two Counsels of King

NOTTINGHAM (England) Lodge No. 1156 recently had the signal honor of receiving as its guests two well-known Members of Parliament, Louis Gluckstein, Esq., and A. M. Lyons, Esq. A very large assembly of Jewish citizens of Nottingham, invited by the lodge to meet the guests, were delighted with the occasion.

The regular monthly meeting of the lodge was held first, during which the two guests were initiated into the Order. A tea followed, where speeches of welcome were delivered; each of the two guests responded with short but exceedingly interesting talks.

The meeting was very successful and created on even deeper interest in B'nai B'rith in Nottingham than had already existed.

* * *

MORE than 400 persons attended the reception tendered Benjamin J. Shoolman, president of District No. 1, by the Metropolitan lodges and auxiliaries. Charles Horowitz, third vice president, presided, and addresses of welcome were delivered by Louis Fabricant and Judge Mitchell May. Brother Shoolman delivered an inspiring address.

* * *

BARON DE HIRSCH LODGE No. 420, Butte, Mont., has passed a resolution recognizing the great value of the work of the late Senator Thomas J. Walsh of Montana. Senator Walsh, the resolution states, "knew no prejudice of race, creed, or religion, and showed himself, by reason of his actions, as an individual and as United States Senator, a great friend, and benefactor, and supporter of the Jewish race."

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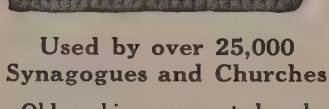

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# Many Lodges Report Increased Activity and New Members

B'NAI B'RITH is most certainly in on the "new deal."

Many lodges, especially those in the central part of District No. 2 are reporting increased interest in lodge activities on the part of members, as well as successful membership campaigns which are adding hundreds to the Order each month.

Many Jews in all parts of the country are experiencing a renewed sense of the unity of World Jewry as a result of the Hitlerite excesses against our brethren in Germany, and are turning to B'nai B'rith to help support its powerful program for the amelioration of Jewish conditions not only in that country, but throughout the world.

Louisville, Ky., leads the list with 80 new candidates. Gary, Hammond, and East Chicago, Ind., come next, with a combined list of 100 candidates. Springfield, O., has 12; Indianapolis, 40 (the goal is 100, and they won't stop until it is reached); Ft. Wayne, Ind., 25; Terre Houte, 10; Lorain, O., 8; and Columbus, O., 22, plus many reinstatements. Columbus is another place which has set 100 as its goal.

"B'nai B'rith interest in Fort Wayne has never been greater," writes an officer of that lodge to the Magazine. Richard E. Gutstadt, Director of Membership and Special Activities of the Order, spoke in that city recently on "Hitlerism and its meaning for us," at a meeting called jointly by the B'nai B'rith lodge and the Orthodox and Reform congregations. After Brother Gutstadt's address, a ladies' auxiliary was formed. The lodge in Fort Wayne—Emek Beracha No. 61—has functioned continually since 1865. Among the members most active in the recent membership campaign were Brothers William Brosler, president, Ben Hutner, vice president, Joseph Baum, past president, and J. H. Skadron, secretary, who alone obtained eight new members.

"It has never been more necessary that Jewry be organized solidly for the welfare of our brothers at home and abroad," writes Brother Charles J. Karabell, president of Indianapolis Lodge No. 58.

"Every person who listened to this address left the hall a more loyal and better Ben B'rith," writes an officer of Muncie Lodge No. 752, referring to a recent group meeting in Muncie, at which Brother Gutstadt was principal speaker. Members from Gary, East Chicago, Marion, Anderson, Ft. Wayne, Lafayette, Terre Haute, and Goshen, as well as many members of ladies' auxiliaries, were present. A banquet concluded the affair. Interest in B'nai B'rith ran so high that at the regular meeting of Muncie Lodge the following week a large attendance was on hand. "New members were enrolled," according to the report, "and the brothers left the meeting with a strong determination to give more support to the Order, spiritually and financially."

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BALFOUR Lodge No. 1136, Cleveland, made an auspicious beginning of its educational program recently when Dr. A. M. Pfeffer, a past president, reviewed Feuchtwanger's "Josephus" and discussed the author of that book.

Maurice Axelrod, secretary, has organized a bridge tournament to be held throughout the year after each open meeting.

A. S. Gerber, vice-president, has launched a Ninetieth Anniversary Membership Campaign. A gold Menorah pin will be awarded each member who obtains a new member or succeeds in having a delinquent one reinstated.

* * *

MAMRE LODGE No. 824, South Bend, Ind., has launched its final membership drive of the season, with 50 new members as its goal.

* * *

BROTHER PHILLIP WENDKOS reviewed Lion Feuchtwanger's "Power" at a recent meeting of Harr Sinai Lodge No. 8, Philadelphia.

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## Jewish Day at World's Fai

(*Continued from page* 235)

to coincide with Jewish Day. The lodges and members of B'nai B'rith throughout the United States will share actively in making Jewish Day what it so manifestly is destined to be—the crowning event of the generation, a glowing exhibit of the spiritual and esthetic content of Jewish life, a potent demonstration of Jewish solidarity, and a powerful stroke for Jewish prestige in the great assemblage of peoples at Chicago's international exposition of 1933.

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## My Father's River

(*Continued from page* 234)

cannot remember that the elders had ever actually described it. Yet here it was. The *parachod!* Yes, that was the word! It came up into my conscious mind out of the depths of the unstirred memories of my infancy.

The steamer hooted! Suddenly I remembered how they called my sister, Lena, the *"parachod,"* because she hooted when she cried over her teething. Now I realized exactly what they meant.

There were cabins on each side of the lower deck. In the dark well between, the peasants lay on their heaped-up bedding, with samovars and baskets of food beside them. On the top deck were wooden forms against the railing, but the folk lay about on the hatches, chiefly, uncurling in the warmth of the rising sun.

It was all like this. Exactly so had I foreseen it. Here hung the green bluffs of the hills upon which Kiev is built. There shone the gilded cupolas of the Lavra monastery, with the indigo cypresses standing about them like Kossacks on guard. We were in the open country now, excepting where some farmstead came down to the water-side, with its garden of tall sunflowers set before its door. Here was a great raft of logs floating down with a watch-turret fore and aft, and the watchers cooking their morning meal in a pan slung over a wood fire. All, all exactly as it had been. . . .

No, no, not all!

What was that flag that a small breeze blew out from the flagstaff on the watch-turret? The flag of the Revolution did not stream blood-red against the morning, when my father came this way on the parachod, forty years ago.

Who were these youths and girls whose eyes were so keen with excitement, whose luggage consisted of thick volumes of Karl Marx and thick wedges of black bread? What songs were these they sang?

They were *udarniki,* shock-workers. They came from a textile-factory in Leningrad. In the terms of the first Five Year Plan so much work this last year had been expected from them. They had set themselves to do at least one quarter more than had been asked. They had actually turned out half again above their quota.

So they had been rewarded. They

ere given a holiday in the Ukraine, nd were faring forth to the great am at Dnieperstrow, as a caravan f young Muslims might set forth to Mecca. They carried Karl Marx and lack bread with them, and one of hem had a banjo. The foreman was Jew, and so were one or two of ne eldest among them. They remem- ered the ghettoes that have been wept away from these small towns n the Dnieper. They remembered he plaintive songs they sang then, ut dimly. They sang instead the humpy bumpy songs of the Revolu- ion.

They gave me black bread and I ave them English cigarettes. They alked to me of the world-revolution, ut in Yiddish, which they had poken fluently in their childhood, ut now spoke awkwardly as if it were foreign to them. If they had ittered one of those sentiments in alf a whisper, forty years ago, they would have been clapped in chains nd sent on a long journey to the Arctic steppes to eat their young earts out.

No, it was not quite the same, here n the Dnieper, since my father came his way, long ago.

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## We, the People

(*Continued from page* 232)

Professor Hirschbein, and one which a member of a university faculty should use sparingly.

HIRSCHBEIN: Unfortunately, it is the only word which fits the facts.

PURDY: I cannot agree with you, Professor Hirschbein. I have discussed the matter at length with Mr. Applegate and I assure you that no one deplores the tragedy more than he does. He has given me his solemn assurance that whoever it was who gave the order to fire on the marchers, acted in excess of his authority. In fact, there seems to be reason for believing that the first shot was fired by someone in the crowd and that the guards merely were acting in self-defense.

HIRSCHBEIN: Well, I must congratulate Mr. Applegate upon having found so able and learned an apologist.

PURDY: I am not an apologist for Mr. Applegate, Professor Hirschbein. But the scholarly habits of a life-time prompt me to search for the facts rather than allow myself to be swept away by an excess of emotion. However, the responsibility for what occurred at the Applegate plant is not a matter for us to determine.

HIRSCHBEIN: No, I agree with you there. The question is entirely one of academic freedom.

PURDY: I am sorry not to be able to take your view of it, Professor Hirschbein. Academic freedom has nothing whatever to do with it.

HIRSCHBEIN: I beg your pardon.

PURDY: Exactly. It is a rule of the University that whenever a student organization wishes to invite outside speakers, permission must first be obtained from the Dean. In this case, permission was refused. Nevertheless, you presided at the meeting. In doing so, you were guilty of a grave breach of discipline.

HIRSCHBEIN: But why was permission refused? Because the speakers were known to be men of unorthodox economic views, who would attack not only Applegate, but the social system which he stands for and which protects him. I call that a free speech issue.

PURDY: Professor Hirschbein, there has never been, under my presidency, any restriction upon freedom of speech in this University. But we have a grave responsibility to the youth who are entrusted to our care. This is an institution of learning and not a forum for political propaganda. We cannot sanction the use of university buildings, erected and supported by the state, for the purpose of disseminating doctrines which strike at the very existence of the state. For this reason, the board of trustees —

HIRSCHBEIN: Mr. Applegate and Mr. Willard Drew are members of that board, are they not?

PURDY: Yes, they are. And both are men of unusual ability and breadth of vision.

HIRSCHBEIN: Their vision isn't broad enough to make them see red, though.

PURDY: This is scarcely the occasion for a display of wit, Professor Hirschbein. A member of a university faculty must recognize the right of the executive officers to impose reasonable regulations. Since you appear to find those regulations irksome, the trustees feel that perhaps you would be happier if you were relieved of your duties.

HIRSCHBEIN: Put it any way you like; the fact is that I'm fired, is that it?

PURDY: No one regrets more than I, Professor Hirschbein —

HIRSCHBEIN: (*Rising*): Oh, yes, I understand all that, Dr. Purdy. It's all being done in a spirit of friendship. I'm aware of that. I have a wife and two small children, Dr. Purdy. Do they have to suffer because I don't happen to believe that men seeking employment should be murdered in cold blood?

PURDY: I'm sure you'll have no difficulty in finding another post, Professor Hirschbein. You are an excellent teacher and a first-rate scholar.

HIRSCHBEIN: And being kicked out of State U. will be a splendid recommendation to all the other boards of trustees.

PURDY: I asked the board to limit its action to a reprimand.

HIRSCHBEIN: I suppose they gave due consideration to the fact that I'm a Jew, didn't they?

PURDY: (*Rising*): Prof. Hirschbein, there is no distinction of race or creed in State U. This is a public university, dedicated to the service of all the citizens of the state. In behalf of the University, I thank you for the able performance of your scholastic duties and personally, I wish you the best of luck.

(*He extends his hand.*)

HIRSCHBEIN (*Refusing the proffered hand*): Why didn't you begin by saying: "We don't care to have any radicals around here?" That would have simplified matters. Good day.

(*As Hirschbein exits*): Good day, Professor Hirschbein.

(*A moment after* HIRSCHBEIN'S *exit,* Miss Inness *enters.*)

MISS INNESS: Will you see Mr. Sloane now, Dr. Purdy?

PURDY: Yes, if you please.

MISS INNESS (*At the door*): Will you come in, Mr. Sloane?

(*She exits, as* C. CARTER SLOANE *enters.*)

SLOANE: Good morning, Dr. Purdy.

PURDY: Good morning, Mr. Sloane. Sit down, won't you?

SLOANE: Thank you. Hirschbein tells me that he's been dismissed and I suppose I'm in for a dose of the same medicine.

PURDY: No, I don't think so, Mr. Sloane.

SLOANE (*Surprised*): No?

PURDY: The trustees feel, Mr. Sloane, that the two cases are not quite parallel. Professor Hirschbein presided at the meeting and introduced the outside speakers. Since your participation was confined to an expression of your own opinions, the trustees have decided, at my recommendation, to let you off with an official reprimand.

SLOANE: Well, Dr. Purdy, I appreciate your consideration and the kindness of the trustees, but if you'll permit me to say so, the point you make about Hirschbein and me seems to me a distinction without a difference. As far as I can see, our offenses are identical, and if you won't dismiss me, I'm afraid I'll have to ask you to accept my resignation.

PURDY: Mr. Sloane, I understand your gesture and I recognize the generosity which prompts it. But I urge you to reconsider. You are a very young man with every prospect of a fine academic career, if you do not allow yourself to be led astray by these shallow and specious doctrines which are abroad at the moment. You come of a distinguished family, which for centuries has played an important part in the building of America. You may not know it, but your grandfather taught me philosophy at Harvard.

SLOANE: Yes, I do know it.

PURDY: No American scholar has ever matched his profound understanding of Plato. You have it in you to carry on the splendid tradition of your family. We want you here at State U. We hope that maturity will wean you away from your unsound theories. We all have worshipped false gods in our youth. State U. needs men of character and of courage and of brilliant attainments. That is why I ask you not to act rashly.

SLOANE (*Rising*): Thank you, Dr. Purdy. But if Hirschbein's conduct merits dismissal, so does mine. The fact that I'm descended from Cotton Mather has nothing to do with it. By the way, did you know that one of the men who was badly hurt in that riot is the father of a former undergraduate?

PURDY: Well, I'm very sorry to hear that.

SLOANE: Yes, young Allen Davis. One of the best students I ever had. (*Extending his hand*) Good-bye, Dr. Purdy. I've enjoyed my three years here.

PURDY: Take a day or two to think it over, Mr. Sloane, and then come in to see me again.

SLOANE: I'm afraid my mind's made up. Oh, I almost forgot to congratulate you on winning the state primaries.

PURDY: Thank you.

SLOANE: At this rate, you'll have a majority on the first ballot.

PURDY: I am not politically ambitious, Mr. Sloane. I have consented to enter this campaign only with the hope of introducting into the conduct of our public affairs an element of enlightened liberalism.

SLOANE: Yes, I'm sure of that. Good day.

PURDY: Good day. (Sloane *exits. The telephone rings. Answering.*) Hello—Yes, I'll speak to him. Good morning, Mr. Applegate. I'm very well, thank you. And you, too, I hope. Splendid.

**(CURTAIN)**

## Jews in the "New Deal"

(*Continued from page* 242)

cause she believed it impractical. She says she believes in "temperance rather than in prohibition."

She has been a real force in Congress, not just a woman nor the widow of an ex-Congressman. When she first came to Congress, she was offered a place on the Committee on Indian Affairs, a sort of sop to her vanity. It was then that she made the first of her Congressional wisecracks that have made her famous. She declined, saying: "The only Indians in my district are those in front of cigar stores — and I can do anything for them." Later she was appointed to the Committee on Military Affairs, of which her husband had been chairman, and in which her district had a great interest. Just this year she was appointed to the Appropriations Committee.

Mrs. Kahn is a dignified elderly woman of the dowager type. She was born in Salt Lake City, Utah, and is a graduate of the University of California. She married the late Congressman Julius Kahn in 1899. She is regular, but not too regular in her politics. Unlike most Congressmen she keeps no scrap book. She refuses to have her parties written up in the society columns where the uninvited may read about them and be hurt. When asked what she thought about going to the Senate she replied: "No use kidding myself. I couldn't make it." She won't get a permanent in her hair, but piles it up on top of her head under an unconfining hair net. She won't slick herself up, she won't reduce, and occasionally her hat cocks to one side. But she keeps on getting re-elected. Asked how, she says with bravado, "Ah, sex appeal."

Congressman Emanuel Celler, both on the floor of the House and behind the doors of the Judiciary Committee, has been an active legislator. His career has not been marked by fireworks, but he has not been inactive. He has backed Congressman Dickstein in his immigration bills and he has been a friend of the theater in that he has fought taxes on the legitimate drama. He was born in Brooklyn, in 1888, attended the New York public school system, is a graduate of Columbia College and Columbia Law School and was admitted to the Bar in 1912. He was elected to Congress in November, 1922, and is now serving his sixth term. He likes to be called a liberal Jeffersonian Democrat.

Dr. William I. Sirovich, Congressional representative of New York's 14th district, is an M. D., playwright, sociologist, and banker. His proposed Congressional investigation of dramatic critics made him the target of some of the country's leading wits.

Although it is such things that are linked with his name, the Congressman-Doctor has often labored in behalf of better and saner and more humane legislation. His record on the whole is not bad. He was the father of a bill that sets up a sort of Federal scientific college that will be

## Among Our Contributors

JACOB DE HAAS, former secretary to Theodor Herzl, is a Zionist publicist, author, historian, and public speaker. He lives in New York.

HENRY W. LEVY is a New York free lance journalist who specializes in articles for the Jewish press.

JOHN COURNOS is a novelist living in New Haven, Conn.

FELIX S. COHEN is a young New York attorney, and the son of Prof. Morris R. Cohen.

LOUIS GOLDING is a British novelist, author of "Magnolia Street," etc.

FRED BERNSTEIN is a Chicago attorney and member of the B'nai B'rith Hillel Foundation Commission.

DR. A. L. SACHAR is National Director of the B'nai B'rith Hillel Foundations, Director of the Illinois Foundation, and author of "A History of the Jews."

RABBI LEE J. LEVINGER is Director of the Hillel Foundation at Ohio State.

o research what West Point and Annapolis are to the service.

His advocacy of trick legislation has, however, reacted against him. So, too, has a party regularity that saw him vote with Tammany against the Roosevelt economy measures.

He writes a syndicated medical column, *a la* Dr. Copeland; likes to be called "the poor man's surgeon"; he has written and had produced several unsuccessful plays and another is said to be in the offing; and he is president of a bank. He is 51 years old, was born in York, Pennsylvania, and is a resident of New York's lower East Side. He is a graduate of City College and Physicians and Surgeons College of Columbia University. In 1924 he was elected a fellow of the American College of Surgeons. He is now serving his fourth term in Congress where he is a member of a number of the House's lesser committees. He is chairman of the Patents Committee and a member of the Civil Service, Merchant Marine, Radio, and Fisheries Committees.

Theodore A. Peyser, the new Democratic Representative from New York, got off to a good legislative start when he bolted the Tammany delegation to vote for the Roosevelt economy measures. Congressman Peyser is new to politics. A very successful insurance man, he put on a whirlwind campaign last November to defeat Mrs. Pratt, one of the better known women legislators. He is 53 years of age, a bachelor and a former newsboy. He was born in Charleston, W. Va. He is reputed to have sold thirty insurance policies for one million dollars or over. He will serve on the House Military Affairs Committee.

Herman Paul Kopplemann, the new Connecticut Representative, has a record behind him of service in both the upper and lower houses of the State legislature. Born in 1880 at Odessa, Ukraine, Representative Kopplemann's family settled in Hartford when he was two years old. He graduated from the Hartford High School. He is a publisher's agent for newspapers and magazines. He has long espoused widow's and children's welfare legislation. He has been very active in Jewish affairs, both communal and fraternal. He is vice president of the United Synagogue of America; president of the Emanuel Synagogue of Hartford and a director of many charity organizations, both Jewish and otherwise. Congressman Kopplemann has been appointed to the Banking and Currency Committees.

Congressman Henry Ellenbogen, representing Pittsburgh, is the youngest of the Jewish Representatives. He was born in Austria in 1900. He is a graduate of the University of Vienna and the Law School of Duquesne University of Pittsburgh. He is a practicing attorney.

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## Justice Benjamin Cardozo

(*Continued on page* 249)

Hoover's choice seems well deserved if one considers some of the opinions which Justice Cardozo wrote for the Court of Appeals in labor injunction cases, in taxation cases, and in public utility cases. It may fairly be said that Justice Cardozo is inclined to look to the conduct of individual parties before the court, and to ignore less dramatic social and economic realities that demand, for their appreciation and understanding, a training in the use of social statistics and the data of the social sciences that only one American judge, Justice Brandeis, today commands. But the record of a year on the Supreme Court indicates that Justice Cardozo will join with Justices Brandeis and Stone in defending the right of Congress to deal with unprecedented problems of social maladjustment in ways that were not discussed on the floor of the Constitutional Convention in 1787.

There are three living judges who have impressed themselves indelibly upon the mind and heart of America —Oliver Wendell Holmes, Louis Dembitz Brandeis, Benjamin Nathan Cardozo. One is used to breathing these names together, for all have been loyal defenders of the traditions of American liberty and democracy against forces of industrial tyranny and political reaction. Yet there is in each of these three names the mark of a distinct tradition, and, in the three careers to which these names point, a distinct ideal of the judicial function appears.

Oliver Wendell Holmes, scion of distinguished Puritan ancestry, has given his mind, as he once gave his blood, to the defense of the ideals of the American Republic, puncturing with Olympian shafts the intellectual pretense of those who would read the prejudices of the corporation lawyer into the Constitution.

Louis Dembitz Brandeis, the son of immigrant Jews who fled from German reaction after 1848, embodies in his whole career, as people's lawyer and as judge, the passion for a better social order, a passion nourished by the patience that searches for an enduring basis of human equality and freedom in economic realities.

The ideal that Benjamin Nathan Cardozo has exemplified is an ideal that cannot be fixed in the stream of human events. If Justice Cardozo has envisaged a full ideal of government or society, the vision has not yet emerged to public expression. He has thought of the role of judge as that of a servant of the people, whose duty it is to enforce the community's ideas of goodness and justice rather than his own.

> "My duty as a judge may be to objectify in law, not my own aspirations and convictions and philosophies, but the aspirations and convictions and philosophies of the men and women of my time."

Thus it is that Justice Cardozo has ever sought the delicate adjustment, the honorable compromise between warring interests, without allying himself with any faction. Thus it is that of hundreds of New York lawyers who have been unsuccessful in their arguments before him, not one will be found who bears a personal grudge at defeat. In the voice of Cardozo one seems to have heard the passionless sentence of Justice.

One can hardly think of Justice Holmes apart from the basic problems of American government upon which he has written with such insight and imagination. Justice Brandeis must be seen against a background of the social forces that battle for control over the future of America. But one can think of Justice Cardozo dealing with the enduring problems of the law in any civilization, faithfully pursuing, with all the instruments that intelligence, learning, honesty, and eloquence can afford, the ideals of the society about him. The measures in which Justice Cardozo speaks are not alien in any place nor ancient in any time—neither in twentieth century America nor in old Judea, neither in Soviet Russia nor in ancient Rome. There is in the soul of Benjamin Cardozo a wisdom that is ageless, a humanity that is nowhere foreign, a passion for justice that is, perhaps, more fundamental than the dogmas which distinguish one social order from another. It may be that these things, too, will survive "when creeds are shattered and schisms healed and the things of brass and stone are one with Ninevah and Tyre."

**Precocious**

TEACHER: "Who says nothing, when he is in the wrong?"

Abie: "A clever man."

Teacher: "And who says nothing, even when he is in the right?"

Abie: "A married man."

* * *

**Diagnosis**

A STYLISHLY dressed woman, whose youth, like the Great War, was a matter of history, came to Dr. Levine's office one day.

"I have a terrible headache, Doctor," she said.

"How old are you?" asked Dr. Levine.

"Twenty-five," she answered.

"Hm!" murmured the doctor. "This looks serious. You are suffering from lack of memory, also."

* * *

**First Aid**

DR. LEVINE'S next patient was a young man who seemed to be in a bad way. He was thin, pale, and unhealthy-looking.

"Oh, Doctor!" he cried, as soon as he entered the office. "I am in a terrible state. I feel like I'm going to die any minute."

"Just a moment, and I'll help you," replied the doctor.

* * *

**Triple Error**

THE teacher looked rather stern one morning, and all the pupils wondered what was going to happen during the English lesson. The teacher's first question was:

"Who wrote Hamlet?"

Immediately, little Avrum Spiegel jumped up and cried, "Not I!"

The teacher was enraged by this stupid and insolent answer, and wrote Mr. Spiegel to come to the school at once and talk over the behavior of his son. When the timid father showed up, the teacher at once plunged into a recital of his grievances against Avrum.

"I asked the class who wrote Hamlet," he complained, "and your son had the audacity to jump up and say, 'Not I!'"

*THE Humoresque Page of the* B'NAI B'RITH MAGAZINE *is still awarding new and interesting books to all whose contributions are accepted and printed here. Send in as many Jewish stories as you wish—the more you send, the better will be your chances. Winners this month are as follows: Max Bogner, Sacramento, Cal.; Julius Spier, Fort San, Sask., Can.; Miss R. Lerner, Montreal, Can.; Leon Betensky, Des Moines, Ia.; and Mrs. Boris Brutskus, Berlin, Germany.*

"Well," gulped Mr. Spiegel wretchedly, twisting his hat in his hands, "maybe Avrum was correct, and really did not write it!"

At this the teacher crimsoned with rage, and told Mr. Spiegel it was no use talking to him.

Mr. Spiegel hurried home and told his wife the whole story. That good lady's upper lip curled with scorn.

"Schlemiehl!" she cried. "You never had any tact, and you never will have any. You always say things which make a bad impression. What you *should* have told the teacher was that Avrum really wrote it, but would never do so again!"

* * *

**A Different Coin**

MOISHE, the shoemaker, and wit of the town, decided to make his will, and called in his lawyer.

"I am leaving 2,000 to Chaim Smeltz in Vienna; he used to be my apprentice," he said, while the attorney made notes. "I'm leaving 1500 to Yankella Kon in Bucharest and another 1500 to——"

"Hold on!" interjected the lawyer. "You don't have that much money!"

"Money!" exclaimed Moishe in mock surprise. "Money! Who's talking about money? It's boot tacks I'm leaving them!"

* * *

**No Sooner Said . . .**

DURING the cheder lesson, the instructor noticed that Yankel sat gazing dreamily out of the window, and had not done a bit of work the entire morning.

"Yankel!" he shouted. "I've told you again and again that the devil finds work for idle hands to do! Now take your copy book and write that out twenty times!"

* * *

**Served Him Right**

CHAIM'S conceit knew no bounds. Spending an evening with Rivke, he did nothing but talk about himself, until Rivke could hardly endure it any longer.

"You know," he said, swaggering about the room, "it costs more than one would think to become an intelligent man of the world."

"Yes," answered Rivke quickly, "and I don't blame you a bit for saving your money."

* * *

**Nonchalant**

MORRIS: "Will you lend me your full dress suit for this week-end?"

Harry: "I'd like to, but I'm afraid the trousers are too long for you."

Morris: "Oh, that's all right. I'll have them shortened at my own expense!"

* * *

**He Had an Excuse**

A *SCHNORER* called on Jacobson to collect money for the rebuilding of a village which he claimed had been razed by fire.

"You say your town has burnt to the ground?" said Jacobson. "Show me some testimony of that fact, and I'll contribute to your fund."

"I had testimony," answered the *schnorer*, "but it was all destroyed by the fire."

* * *

**A Good Reason**

BEREL and Jake hadn't seen each other for years. One day they met on the street. Jake had a long, thick beard.

"Say, Jake," said Berel, after exchanging amenities, "why don't you be modern? I had a beard like yours once, and when I realized how it made me look, I cut it off."

"Well," answered Jake slowly, "I had a face like yours once, but when I realized that I couldn't cut it off, I grew this beard!"